The Congregational Quarterly

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The Congregational Quarterly

EDITORIAL.

THE May Assembly, while yielding nothing sensational, had certain significant features. Everything that tends to emphasize theological distinctions within the Union is to be deprecated ; but it is clear that, so far as the Chair is concerned, Modernism, for the moment, has its hand on the helm. Mr. Wrigley's address gave forth the progressive spirit at every breath ; and, of course, its chief significance lay in the fact that it had behind it a working life-time of prolific evangelism. It was, in itself, the best possible denial that there is any necessary or congruous connexion between a modern outlook and cold or destructive intellectualism. The reception given to Mr. Rhondda Williams as Chairman-Elect was another sign of the times. Considering his rather wanton aloofness, in times past, from Union affairs, he laid too much emphasis on the rarity of his appearance on its platform. But his election was generally hailed as an amply-deserved tribute to a sustained zeal for social and theological progressiveness which should make the breezes stir during his year of office.

The discussion on the new Prayer Book did not provide the close voting that many had anticipated. Mr. Carter gained much applause but few votes ; possibly because, with so complicated a dilemma, the Assembly found it easier to express general amiability towards a sister church in difficulties than to cast responsible votes on a particular issue. Be that as it may, the Harrogate "official" resolution was again accorded an overwhelming majority. Mr. Morgan Gibbon "returned" to deliver a declamatory utterance reminiscent of the pre-war aggressiveness of Nonconformity ; but the discussion as a whole was marked by strong and friendly sympathy with the Anglican Church, without any blurring of the essential Congregational position.

So far as the Assembly itself is concerned, the question of terminal pastorates is still *sub judice*. The Commission appointed to consider the matter has, of course, reported firmly against the time limit system. But the "private" (no reporters present) session specially called evidently wanted fuller opportunity to make up its mind, and adjourned until the autumn. As far as it went, the discussion suggested widespread eagerness further to explore this or some other possible solution of the perennial problem of the man who is difficult to move. The *status quo* is too uncomfortable and demoralizing to rest in.

* * *

CONGREGATIONALISTS, like other Free Churchmen, have given lately a good deal of thought to the problems raised for the Established Church by the proposal to revise the Prayer Book. It may be that the

matter has had too much of our attention. The proposal has many aspects ; we are drawn in different ways ; it is almost as difficult for us to find and follow a clear line as for the Anglicans themselves to do so. But, apart from the Prayer Book, there are some contemporary developments in the Established Church which do concern us in a very definite way and give a clear, fresh call for our services.

All over England at the present time commissions appointed by Bishops are considering the union of benefices : in some places organic and final union of parishes, in other places a looser connexion which in better times may be dissolved. The general result is the same : there are going to be many English villages in the near future with no resident clergyman of the Established Church. There is indeed already no inconsiderable number of such villages. This is a state of things which, though common enough in the days of the appropriation of parishes by monasteries and other religious houses and in more recent lax periods of non-residence, modern England has not known. It is a change more gradual and less debated than liturgical revision, but probably more important for the springs of religious life in England. In the past the great strength of the Established Church has been the provision of a resident clergyman in every town and village parish. Everyone has acknowledged this, but quite fully how much it has meant only village people know. Into the causes which to-day drive the Bishops to the wholesale, and, it must be confessed, somewhat random, amalgamation of benefices is, of course, no business of THE CONGREGATIONAL QUARTERLY to enquire. Many reasons are alleged. We have no doubt that they are substantial. Only the gravest can justify a policy likely to cause so incalculable a diminution of the religious forces in our national life.

THE CONGREGATIONAL QUARTERLY is concerned to enquire what is the bearing of this episcopal policy in our own rural Churches. It is, we hope, superfluous to emphasize that we enquire in no spirit of un-Christian competition, but in sympathy and in friendliness. The reduction of the Ministry of the Word and Sacraments by one part of Christ's Church in areas of a particular kind cannot but concern other parts of the same Church at work in the same areas. The provision of the means of grace is going to be less in many places than it has been for generations : are we doing our utmost to supply what is going to be an increasing need ? are we doing our utmost to supply it in the most suitable and efficacious manner ?

Almost everywhere village people hate the proposed amalgamations. When two benefices are to be joined each parish struggles to have the clergyman living in its own parsonage house. But, unwilling as they may be, many villages are losing their clergyman. Instead of two or three services they will have to be content with one or two. In many villages there will be no Anglican service on Sunday morning ; in many others there will be none on Sunday evening. It is true (as it is

beside the point) to say that the multiplication of services is not the increase of religion, and that people in earnest will make the necessary effort to attend such services as are provided. That kind of talk overlooks the stubborn fact of human nature. Is it only of the earnest that the Church is to think? More opportunities do not necessarily mean more religion; but in religion as in all other human affairs opportunity and achievement do stand in some relation to one another.

In the depth of rural England one wet warm afternoon last April an archdeacon, a barrister, and the representatives of two parishes sat listening to protests against a typical union. The opposition was sincere and deeply felt, if not very eloquent or well-reasoned; the Commissioners were full of platitudinous sympathy. There was a show of enquiry and an honest attempt at suspension of judgment, but the proceedings had from the first the final and unescapable air of a burial service. Everyone knew that the doom of the villages was sealed. The best that could be promised was about half as much as they had been accustomed to receive; and how deeply they had valued it in a quiet undemonstrative country fashion now appeared. "I can't come," shouted one woman feeding hens, "but put me down against not having our own Rector."

That is a tragedy now being played in all parts of England. What made it the more tragic to at least one person present was the stage set for the commissioners' enquiry. It happened in a disused chapel, scantily disguised as a village hall. The billiard score-board did not completely hide the old line of the pulpit back; the lamps and the hot water pipes still had that unmistakable Dissenting air which must make them for any country-bred Dissenter with a memory and a heart something very like a means of grace. It was a disused chapel, the only chapel in the village. *Sunt lachrymae rerum, et mentem mortalia tangunt.*

Set beside this another picture from another remote village. Here, too, is a chapel; not, like the first, a plain square brick affair unlovely except to eyes that see the Bride of Christ, but a beautiful place, exquisitely built of mellow dignified stone in a correctly simple style; built, too, to last for centuries with such workmanship as only a few firms in any county can turn out to-day, a place that would now cost many many hundreds of pounds to build and must have cost not a few in the middle of last century. But what is happening? A few clumsy bricklayers are "adapting" it for a couple of cottages, hacking out new doors and windows, filling up the old with the vilest of cheap bricks. Only one thing seems lacking to complete the squalid degradation: an inscription recording the dishonour of Almighty God and the perpetual shame of the Nonconformists of Blankshire. Even that is unneeded. The stones of the desecrated sanctuary may be left to cry out. For this, too, is the only chapel in the village; and no other village is near. Nor were the children of light wise in this generation; they have sold the building and the freehold for an old song.

All of us in our time have endured a vast deal of eloquence on the evils of overlapping, "especially in our *country* villages." Pray, let us at last have a change. Let us consider the underchurching of the countryside, the shrinkage in the ranks of the country Ministry, the reducing of the means of grace. For all these things are going on at a time when villages are being re-built, when many are growing, when the motor car and the bus have given villages (as some slight compensation for infinite noise and dirt) residential possibilities that they have not had before. We are only at the beginning of these things. The village is being reborn. The Established Church is driven at this moment to slacken its efforts in the countryside. What is the plain duty of ourselves? We have in some ways a less rigid, more adaptable system; and our ministers will serve a village flock for a stipend which makes the complaints of "poverty" from the country vicarage sound at the Manse very often like a bad joke.

Three things at least appear. First, we ought to part with no chapel whatever (whether we can at this moment use it or not) in any village in England. Apart from the wrong of sacrificing what the prayers and the gifts of poor men have dedicated to God is the wretchedly bad business of it. An undying Society like the Church can afford to wait, and cannot afford to lose buildings that any decade may need and that only vast expense can replace. To "solve the problem" of a tiresome empty chapel by selling it is not a policy but failure to find one.

Second, it is worth anything at the present time to maintain and improve our village services. The closing of the Established Church at half the ordinary hours of worship is a solemn call to us to provide a service that will help any who may be inclined to supplement what their own Church can do for them by what we can do. Anglican lay folk are notoriously more broad-minded in these matters than some people wish them to be. There is no field in England at this moment so likely to respond to careful sowing as the village. And so few pounds go such a very long way in bridging the gulf between heartbreaking poverty and decent comfort in a village Church.

Which brings us to the third point: endowments. We are aware that this is a dangerous topic. There are still among us, we believe, Congregationalists with so arid a conception of what used to be called "the principle of voluntaryism" that they regard endowments with suspicion or hostility. Such persons are usually members of strong town Churches. Endowments, we freely confess, like everything else in this world can be abused, can become a source of weakness instead of strength. So can organs; so can cheap Bibles; so can graded Sunday Schools. We need not desire to be more full of scruples than those seventeenth century Fathers of Independency whose liberality in endowment continues generation after generation to bring blessing to *most* endowed village Churches.

A glance at the *Wills and Bequests* column in any morning paper

will teach what a long and careful study of the same columns will confirm: the very inadequate sense that we Congregationalists have of our duty to continue after death our support of the Churches to which we owe the best that we know in life. People are endowing things every day; all manner of good, bad, and indifferent causes. Anglicans, Roman Catholics, and (be it said to their honour) Methodists do something for their Churches; but we make a miserable appearance. Why? We are not less wealthy than other men, nor more fond of our distant relatives. It is, doubtless, because we have not been made to see the need and to know the immense benefit which even a few pounds a year can confer upon a village Church. Can it be that we have heard of endowments not used primarily for the benefit of the tiny Churches for which they were given, of endowments that almost make the closing of a weak Church desirable because that will set free its revenue for other purposes? Are we discouraged by rumours no doubt exaggerated—of suchlike things? Let us hope not.

* * *

THE scheme for uniting the two great Presbyterian Churches of Scotland was carried a considerable step further at the May Meetings of their respective Assemblies. There is still an active and vocal minority against union, but it is much reduced in numbers and it is evidently hoped that it will dwindle still further when union has become an accomplished fact. This will in all probability take place within the next twelve months, and will undoubtedly be to the great advantage, not only of the Churches concerned, but of the Kingdom of God in Scotland. Among the Free Churches in England there has been some natural anxiety on the question of the relation of the united Church to the State. It would appear, however, that nothing is likely to be done which will interfere with the full spiritual autonomy of the united Church when it comes into being. If that can be definitely secured, Free Churchmen need have no further concern. The real success of the scheme, however, will depend upon the spirit in which the two parties enter into it, and judging by the recent speeches and writings of the leaders of both sides, this spirit leaves nothing to be desired.

It is not perhaps un-apropos to mention here the renewed suggestions which have been recently made as to the desirability of closer relations between Congregationalism and English Presbyterianism. It is quite possible that this may be the next step in the direction of reunion in this country. The two bodies have undoubtedly very much in common, and they have also much to learn the one from the other. While there is no particular rivalry or overlapping between them, their organization has in both cases been so far modified of late that closer union would be now comparatively easy to establish. Here, again, however, and in relation to the larger question of Christian reunion generally, we would urge that the cultivation of the right spirit of fellowship and intercourse is the clear line of duty for everyone at the present moment.

The question of the relation between Church and State is not unlikely now to be a matter of practical politics in this country. Whatever be the issue of the Prayer Book controversy, it will certainly leave a rankling sore in the minds of many Church people. The necessity laid upon them of seeking parliamentary sanction before the Church can do what it wishes in regard to its own order of worship is so irksome a burden that it is hardly likely to be tolerated indefinitely. With this feeling Free Churchmen naturally have the greatest possible sympathy. At the same time it is by no means likely that they will consent to throw themselves into a new disestablishment campaign. It would be to the immense advantage, not only of the Church of England but of the whole cause of religion in the land, if Anglicans would seize their opportunity and themselves initiate a great movement for freedom. There is no doubt as to the growth of the desire for freedom. The experience of the disestablished Church in Wales has given ample proof of the fact that the State connection is a hindrance rather than a help to the life of the Church, and it should be possible in this country to make a still ampler demonstration of the same fact. The difficulties are, of course, enormous, but they are not insoluble, and the end to be achieved is so great that almost any sacrifice would be justified in order to attain it.

* * *

It is good to hear that the question of Church extension is now being seriously tackled by Congregationalists as by other denominations. There are vast new areas of population opening out, both in urban and country districts, and the spiritual needs of these must be provided for. So far this is being done in such a way as to avoid overlapping and unnecessary rivalries, and Congregationalists will naturally play their part in so necessary a work. We do not expect any large and immediate multiplication of churches, but any policy which tends to deal with the increase in their number necessarily raises the question as to the supply of the ministry. We have at present hardly enough ministers to go round, and the growth in the number of churches will make the necessity for additions to the ministry even more evident. It is time that the denomination as a whole set itself to consider this most important question. Are we getting the best men available, and are we training them in the best possible way to meet the demands of the present situation? It might be questioned whether there is any coherent and intelligent public opinion in the churches on matters of this kind, and it is certain that they are not nearly as alive as they might be to the need for keeping the claims of the home ministry before the more intelligent young people within their ranks. It is true that a minister is called and born rather than made, but the call of the ministry has to be voiced, and we may well doubt whether the Churches are taking the steps to voice it which are open to them. With all our improvements in organization, and with all our increase in plant and material, we shall

never go very far until we have a due succession of really prophetic men to give the right kind of lead.

* * *

THE recent Congregational pilgrimage to America was preceded by an exchange of fraternal greetings the substance of which should have more than a merely temporary publicity. From the Message of Welcome from the Commission on International Relations of the Congregational Churches of the United States, we may quote the following sentences :

> This Commission is especially concerned to make your visit among us significant in the promotion of mutual acquaintance and understanding to the end that your people and ours may work together more effectively for the Christian ideals of brotherhood and peace throughout the world.
>
> No need of the world to-day is quite so urgent as assured peace. Past wars and continuing preparations for war constitute a terrible economic burden. But far more important, they are also morally and spiritually suicidal.
>
> Nations of course need security. Genuine security however can come only in wholehearted application to international relations of the spirit and ideals of Jesus. We need to understand each other better and we must face together the task of creating the institutions, enacting the laws and promoting the sincere practice of peace. No real and permanent security is possible by reliance on steadily increasing navies and military power.
>
> We rejoice, however, that more moderate policies have been adopted for the present than seemed likely even so late as last December, and we believe that the doubts, misunderstandings and suspicions which remain may be dissipated—and in no small measure by just such expressions as this Pilgrimage voices.
>
> But our deepest desire is the complete renunciation of the war-system itself by all the great powers in harmony with the proposals which the governments are considering. Such an achievement however can come only when the major nations loyally and determinedly unite in the practices of peace. When this spirit and habit are widely attained the colossal expenditures now made for armies and navies will naturally cease and the economic, social, and moral conditions of life be incalculably improved.

In reply to this Message of Welcome, Dr. Berry and other representative Congregationalists write :

> The moment of our Pilgrimage would seem to be singularly apposite. We draw together when, ten years after the close of the World War, so many of its wounds are still open, and we are called to unite in a crusade against war and the dark forces that make for war. Our hearts in the English Churches were thrilled when Mr. Kellog summoned the nations to renounce war as an

instrument of national policy. Europe needs the sympathy and the help of America, and it is one of our deepest convictions that your country and our country, working in unison, may offer the surest possible guarantee of peace among the nations. To us the unguarded three thousand miles of frontier between the United States and the Dominion of Canada—one of our daughter nations, now mistress in her own house—is a symbol of the security that rests not on armed force but on mutual trust and goodwill. We are not forgetful—how can we be?—of those tragic days when your sons and ours fought side by side in Flanders and Picardy—those days when James Russell Lowell's aspiration was realized that "if ever the riflemen of both our nations should be fated to meet in battle, may God grant that the rifles of both nations may be turned in the same direction." The new links forged in those drear days have not been severed, and indeed, recent events have immeasurably strengthened them.

Peace, we know, is not the absence of conflict, but the presence of love; and because without mutual understanding there can be no real community of soul, we devoutly hope that through our brief visit we may understand you better and weave some new webs of friendship which shall bind our hearts and yours in fellowship and affection. Peace must be much more than mere sentiment—something to admire, to orate about, or to sing about. We must seek peace and not only seek it, but work for it. There must be the will to peace—the earnest desire of the heart translating itself into the formulæ of international disarmament and international arbitration. We, too, are convinced that war is unchristian and an open defiance of the law of human Brotherhood laid down by Jesus Christ. And we share with you a deep sense of the duty laid upon all the Churches of Christ to exert all their influence to promote international friendship and to exorcise war.

Equally with you we recognize that the Fatherhood of God and its corollary, the Brotherhood of Men, condemns the exploitation, military or economic, of subject peoples and weaker nations, and we draw satisfaction from the growing success attending the efforts of the League of Nations to shield the weaker peoples from the selfish designs of more powerful nations.

* * *

The reception which the British government has given to Mr. Kellogg's proposals for the final outlawing of war encourages us to hope that the peace spirit is really beginning to take hold. It is quite clear that if England and America can stand together, they can probably do more than any other nations to further this great cause. If the spirit which prompted the recent pilgrimage can influence the whole of Congregationalism, we shall leave no stone unturned to support every effort for the banning of war.

A REBIRTH OF PROTESTANTISM.

In arguing that Protestantism needs to be born again, no reflection is cast upon the work which it has accomplished hitherto. It is obvious, however, that if it is to continue to play its part in man's religious development, it must divest itself of some of its more temporary and occasional forms and re-clothe itself in forms more permanent and more suited to the needs of to-day. The controversy over the New Prayer Book has had at least one good result. It has brought clearly to the front some of the more fundamental issues between Protestantism and Catholicism, and compelled men on both sides to reconsider their position. It is now clear that if there is to be a Protestant revival it must mean something more than a negative anti-Catholic propaganda. The attitude of protest must give way before a positive and constructive witness, and those root ideas which created the life and dominated the thought of the Churches of the Reformation must be revivified and recast in modern terms.

In attempting any such task it is necessary at the outset to recognize the fact that the fundamental question at issue is mainly theological. The ecclesiastical problem is really secondary. All the differences between Catholics and Protestants culminate in the difference between their ideas of God. To the Catholic God is one who receives, to the Protestant He is one who gives. Hence the Catholic insistence on ritual, sacraments, vestments and orders. These things are what God likes and what He requires of men. We must render Him His dues and all will be well. Hence, too, the Protestant insistence on faith as the only possible response of man to the free grace of God. "By grace are ye saved through faith and that not of yourselves, it is the gift of God." The doctrine of justification by faith, no doubt, seems to many in these days to be antiquated and obsolete. We no longer think in these terms. But when we try to reckon with the conception of God which underlies it, we are driven back on a doctrine of free grace. That God is the God and Father of our Lord Jesus Christ, that God was in Christ reconciling the world unto Himself, that God commendeth His love toward us in that while we were yet sinners Christ died for us, that He waiteth to be gracious and that "His nature and His name is Love," these are truths to which the Church has ever paid lip-service. To Protestantism, however, they are essential and vital and they require an attitude to God on man's part very different from that cringing anxiety to please and propitiate which dominates so many of our religious activities. If God is like Jesus Christ and His mind towards men in any way analogous to the mind of Christ, then our response to Him can only be one of gratitude and glad assurance. The essential thing is what He gives us and does for us, and our part in the business is to receive as freely as He freely gives. The whole Catholic attitude and approach to God is limited and conditioned by the assumption

that something that we can do or give is needed before we can obtain His blessing, and the assumption is not confined to Catholic Churches. Protestants have never yet risen to the real implications of their theology, and until, as Dr. Dale used to say, they restore the word grace to their preaching and the thing itself to their experience, they will never be worthy of the name they bear. One of their most pressing tasks in the immediate future is to Christianize their theology and reinterpret their whole approach to God both in worship and service, in the light of the doctrine of His grace. To see God as Jesus saw Him, and to enter into free loving and obedient fellowship with Him as Father and friend will at once render otiose and meaningless most of the regulations and restrictions which still hamper the thought and worship of many Churches which call themselves free. If these Churches could rise to the height of the Christian conception of God's gracious relationship to man and of the sufficiency of man's faith for salvation, it is not too much to say that they would at once enter on a new lease of life.

Further, it is this conception of God and of His attitude to man which makes Protestantism the only truly Catholic form of Christianity. The natural corollary of the teaching of Jesus about God is His teaching about man. Man is the child of God and as such precious in God's sight for his own sake and capable of the highest however low he may have fallen. This valuation which Jesus set upon man was quite independent of his status or nationality. In Christ there is neither Greek nor barbarian, Jew nor Gentile, bond nor free, rich nor poor, male nor female. This broad estimate of humanity the Protestant Churches have regarded as axiomatic, and it has made them truly Catholic in intention. But how seldom they have lived up to it! Class distinctions and national prejudices still survive, and we have to add to them a denominational exclusiveness which is the very negation of the spirit of Christ. Within the Church there is no room for any priesthood but that of all believers, and all Christian men and women stand on an equality of privilege and obligation as members of the body of Christ. For it is axiomatic again that Churches should consist only of those who profess and call themselves Christians, and that all men and women so professing are entitled to share in the Church's government. These principles were the logical outcome of the early Protestant witness and our Church government to-day would be more simple and effective if they were consistently carried out. Here the Free Churches, and our Congregational Churches in particular, have an unexampled opportunity. They are the real heirs of the Protestant tradition, and they will best show themselves true to it by the largeness of their charity and by the high standard of their religious life and witness. They will do well also not to confine their Christian valuation of men to those within their own borders. The Protestant emphasis on the worth of the individual needs to be stressed in an age like the present especially in industrial and international relations. There

can be no hope of peace or good will in either of these spheres until the brotherhood of man becomes something more than a pious aspiration. To make it a reality and to reorganize society on its basis is a task which will tax the faith and resources of the Church to the utmost, but it is one that they must attempt or they will perish.

It was on this more Christian conception of God and man and their relations that early Protestantism built its doctrine of freedom. As Luther said, " the Christian man is the most free lord of all and servant of none." There is no doubt that the Reformation did mean a great process of emancipation from ecclesiastical and doctrinal bondage. But in this respect its work was never more than half done. The English Church did little more than exchange the supremacy of the Pope for that of the King, and the Reformed Churches, more scriptural and more thorough in their Protestantism, substituted an infallible Bible for an infallible Church. Both alike left a legacy of trouble, and one thing which modern Protestantism needs to do above all others is to reassert the doctrine of Christian liberty on the one hand, and revise its conception of religious authority on the other. On the ecclesiastical side our Free Churches have more or less successfully vindicated their claim to freedom. To them Christ alone is the head of the Church and any claim to exercise authority on the part of the secular power they regard as an usurpation of the " crown rights of Jesus." They are spiritually autonomous in the fullest sense of the word. This freedom they won at a great cost, and they are still jealous to maintain it. The value they attach to it should make them the more eager to advertise it and extend its benefits to others. The present plight of the Anglican Church, compelled to go to Parliament for leave to change its methods of worship, is one that should excite the deepest sympathy of Free Churchmen. The present writer is of opinion that even the fact of the Establishment does not really justify them in using the secular power to interfere with the purely spiritual interests of a sister Church. They would best vindicate their own position by making every effort to deliver the Anglican Church from the humiliating position in which the Establishment involves her. It would be well even now to revive the old Nonconformist watchword " the liberation of the Church from State patronage and control." It cannot now be seriously contended that the religious witness of the country would suffer in the least were there no Established Church. The experience of disestablishment in Ireland and in Wales shows that the Church stands to gain immeasurably by the gift of freedom. Indeed freedom is the very breath of life for a Church as for a people. Without it we cannot enter into our full inheritance either as Protestants or as Christians.

But the freedom for which Protestantism stands is something far wider than the emancipation of Churches from State control. It carries with it full intellectual liberty or, to use the classical phrase, the right of private judgment in matters of faith. This does not

mean intellectual license, or the right of every individual to think as he likes. But it does mean freedom from dogma and tradition and the right of the individual to seek for himself the illumination of the the Spirit of God and to follow His guidance. There can be no manner of doubt that this elementary principle needs reasserting in these days. The ancient canon *Quod semper, quod ubique, quod abomnibus* is still very attractive and its claims are often put forward even in Churches which are supposed to be free. In the present intellectual distress and uncertainty, multitudes of people turn eagerly to any Church which will do their thinking for them and present them with some cut and dried system of belief. At the best, however, this can only offer a temporary relief. No form of religion which shirks intellectual investigation and is incapable of intellectual justification will long continue to claim the suffrages of thinking men and women. Protestantism alone among the various forms of Christianity is not afraid of the appeal to the intellect. This does not mean that it is ever purely rationalistic or that it neglects experience and the evidence of the religious consciousness. But it does seek to give men a reason for the hope that is in them and an interpretation of the faith once delivered to the saints in terms of the thought of to-day. It is significant that Catholic Apologists like Father Ronald Knox insist that the Roman Church does allow for the exercise of the intellect, and does permit the exercise of the right of private judgment in religion within certain limits. This claim is not made more impressive by being put forward in a book which bears on its title page the legend *Nihil obstat. Imprimatur.* The fact is that within the Catholic Church the limits of speculation are very closely defined. Protestantism alone stands for real intellectual freedom in the pursuit of truth. While a dogmatic Church may provide a refuge for many, men and women who are intellectually alive need the guidance, inspiration, and assurance which only a truly prophetic Church can give. The power to say "Thus saith the Lord," is by no means confined to traditionalists. It rightfully belongs to those who can break free of dogma and tradition and listen for themselves to the living voice of God. The Protestant Churches of the future will need to show greater courage and a more adventurous faith in asserting their intellectual freedom and their right to follow every leading of the Spirit of God. They are often too prone to quench the Spirit and too timid and conservative in their theology. The history of Christian thought gives abundant demonstration of the necessity laid upon the Church to restate her doctrines from time to time in the light of new knowledge. Without the power to do this, progress in the Church would be impossible and religion would cease to be a living thing. The result of this freedom is not, as is so often urged, mere theological confusion. Indeed the only way to avoid such confusion is for the Church to submit herself in all things to the Spirit of God who will guide her into all the truth. For

it should never be forgotten that the Christian religion is not theology, but life and experience. The life may exist and function even when its expression in theology is faulty or inadequate. But the more real the life and the more intense the experience, the more imperative will be the demand for theological forms which will give to it intelligent and true expression. That these forms must change with every advance in knowledge goes without saying. In the past Christianity has shown itself extraordinarily adaptable and able to meet both the intellectual and spiritual needs of every new age. If our Churches are true to their Protestant heritage, they will recognize in the new intellectual outlook of to-day both a challenge and a duty. They will become more alive to the need for a teaching and prophetic ministry, and will view with more sympathy the efforts which are being made to give to the Christian faith a more reasonable and intelligible expression than that of the traditional creeds. The great truths these enshrine still remain and do their work, but if they are to be received by men and women in these days, they must be commended to them not as fixed dogmas, but in terms of modern life and thought. To accomplish this may be a lengthy and laborious task. Only the Protestant Churches can attempt it with any hope of success, for only they are free to do so. Have they the faith and courage to exercise their freedom?

All this, however, raises once again the question as to the ultimate authority or court of appeal in matters of faith. As we have seen already, the Reformation merely meant a transfer from one type of authority to another. To-day Protestants are charged with having thrown authority overboard, and with being masterless men, each one a law unto himself. Now it is quite true that many of the old sanctions no longer remain. In particular the infallible Bible, once an impregnable rock for Protestants, has disappeared. Men can no longer appeal to the letter of Scripture as being the very word of God. The earnest and pathetic attempts which fundamentalists are making to restore to the Bible its ancient prestige are doomed to failure. They do not represent the Protestant spirit at its best. On the other hand Biblical criticism need not be the negative thing it is often painted and sometimes is. To most intelligent people its chief result has been not to destroy their faith, but to give them back the Bible shorn of impossible theories of inspiration and re-clothed in a new and more spiritual power. What Protestants need to do now is to go behind the old doctrine of verbal infallibility and ask themselves on what it really rested. The answer is surely, on the Spirit of God speaking through the world and appealing in men to the *testimonium Spiritus sancti internum*. "The letter killeth but the Spirit giveth life." We are often told that our Churches need a new doctrine of the Holy Spirit, or at least a revival of belief in the action and witness of the Spirit of God. This is surely true. The ultimate authority in matters of faith is not in any human institution, Church, or Bible, or Priest, or

creed, but in the Spirit of God who speaks of the things of God through many media, but only to those who have ears to hear. For the Christian the supreme intermediary between God and man is Jesus Christ. In and through Him God speaks to men as in no other way. He is the word of God incarnate, and so He speaks with authority and not as do the Scribes. Here we come back to the point from which we started. Protestantism stands for a truly Christian conception of God. Only as God is seen in Jesus Christ can we come to know His mind and will for men. In Christ, therefore, we are justified in falling back on God Himself as our supreme and final authority. Both Church and Ministry, therefore, need the prophetic ear and the prophetic voice. "I will hear what God the Lord will speak." "Thus saith the Lord."

There is certainly some reason to believe that the plea for a revived Protestantism will not meet with a very cordial reception among the younger and more active-minded members of our Free Churches. They are apt to enquire, "Can any good thing come out of Wittenburg or Geneva!" Protestantism, as they envisage it, stands often for a fissiparous sectarianism and an unlovely and obscurantist evangelicalism. They are attracted by the comprehensiveness of Anglicanism, or by the unity and assurance of Romanism. If, however, they will go a little deeper into history, and if they will try and picture to themselves what a Church truly Christian ought to be, they will discover that there is more to be said for the Protestant witness than they imagine. But it must be a Protestantism renewed and brought up-to-date. Both the world and the Church need to-day a theology which is truly Christian, rooted in the revelation of God in Jesus Christ and in the free Grace of God as the only means of securing man's redemption. They need, too, a fearless spirit of enquiry in religion, and a faith which will follow the guidance of the Spirit of God wherever He may lead. Many people are Protestants without knowing it, and in spite of themselves, for the Protestant spirit is in the long run responsible for all that is best and most progressive in this modern world. If only we are true to this spirit and carry it forward to its logical issues, then may we hope to see the birth of that truly Catholic Church of which John Owen wrote, "Would Christians of all parties make it their business to retrieve its reputation, wherein also their own bliss and happiness is involved, by a universal obedience to the precepts of it, it would insensibly sink a thousand of their differences under ground. Were this attended to the world would quickly say with admiration:

> Magnus ab integro seclorum nascitur ordo.
> Jam nova progenies coelo demittitur alto."

The old glorious, beautiful face of Christianity would be restored to it again."

W. B. Selbie.

YOUTH AND BELIEF.

I

By "belief" is meant for our present purposes *religious* belief. Every type of religious life and experience implies some kind of belief. That is, it has an intellectual content. It involves some sort of opinions or ideas, more or less intelligently held, about the nature of things, about God, about man, about the meaning and purpose and destiny of human life. But here two extremes must be avoided. We have to avoid *over*-estimating the importance of the purely rational or intellectual element in religion; equally we must avoid *under*-estimating it.

First, then, we have to remember that intellectual belief is not the whole of religion. Nor indeed is it the most significant and vital part of it. If modern psychology has brought out one thing more clearly than another, it is that man is much less controlled by consistent and reasoned beliefs or by logical processes of thought than was previously imagined. It has shown the great part played by non-rational factors, not only in religion but in life generally. The older psychology and philosophy gave pride of place to reason. "Man is a rational animal"—such was the traditional definition. It was a nice way of complimenting ourselves and each other—especially ourselves! But now we are told that man is ruled, to a far greater degree than he likes to confess, by sub-conscious "complexes" and sub-rational instincts and impulses, and that the alleged "reasons" he gives for his beliefs and actions are often but after-thoughts cunningly devised to conceal from himself and others his real motives. According to Freud and Jung the belief in God is but a function of the unconscious mind. It is not a rational or reasoned belief at all; it is simply the projection of the unfulfilled wishes of the race which have been repressed or sent underground but have after the manner of dreams returned to the surface of consciousness in a disguised form. It is, in short, only a case of the sub-conscious wish being father to the conscious thought. The process called "rationalization" is (according to the Freudians) only a mechanism for hiding from ourselves the real wishes, chiefly sexual, which are behind our thoughts.

This is certainly going much too far. But it is necessary to state briefly what seems to be the true view as to the psychology of belief? To the vast majority of people religious belief is not a cold, precise, logically-worked-out creed. God is rather the object of a *sentiment* than the conclusion of an argument. This word "sentiment" has now acquired a highly respectable and important meaning in psychology. It has ceased to be a term of disparagement indicating a sloppy and mawkish state of mind—though sentiment may indeed degenerate into that. It connotes a disposition which forms a

necessary part of mental equipment, and which gives colour and warmth, yea, and stability to life. A sentiment, as the term is used by careful writers like Shand and McDougall, is an organized system of emotional dispositions centred around the idea of some object, such as the idea of one's father, mother, husband, wife, home, school, football team, church, fatherland, ideal or hero. We all know how a number of varying emotions can be summoned into consciousness at any time by the idea of such objects. And a sentiment is just the more or less permanent disposition to experience the appropriate emotion when the given object is presented to our mind in a given situation. A sentiment is not an emotion; it is the organization of many and varied emotions around an idea or object, and constituting a fixed attitude which survives even when no particular emotion is felt.

It is coming to be recognized that the religious disposition is a sentiment in the accurate sense just defined. It is not an instinct, not a faculty, not an emotion—at any rate, not a single or isolated emotion. It is a complex of emotional dispositions organized around the idea of God, or of Christ, or of the Church, or whatever be the dominant idea of a man's religious life. The advantage of this way of looking at religion is that it gives room *both* to the system of emotions, *and* to the idea or object round which the religious emotions centre. The idea and the group of emotions are equally necessary to religious experience, and that not in detachment from each other but in a state of fusion. The idea of God owes its power, not mainly to its logical cogency as an intellectual conception, but to the fact that it is embedded in a powerful sentiment as an organized system of emotions. The idea becomes *alive* in its living union with the feelings in which it is rooted. Otherwise it will remain a mere second-hand information and not a living and dynamic truth. Religious belief is thus not a mere intellectual assent to propositions. It is a declaration of allegiance, like the sentiment of conjugal love. It is a passionate loyalty, like the sentiment of patriotism. It follows that if we are to commend religious faith to the minds of young people, we must present it in such a way as shall appeal to what Benjamin Kidd called "the emotion of the idea" in them, and not merely to their intellects.

But neither must we under-estimate the importance of reasoned belief in religion. A sentiment is by no means wholly irrational. It involves, as I have said, an *idea* of an object around which its group of emotions cluster. And an idea is something more or less intellectual, involving an interpretation of the nature and meaning of the object. The idea is quite as essential to the true sentiment as the emotions which accompany it. The emotion without the idea has no point of attachment. It is like ivy without a wall or a tree to support it. It is like the colour of the rose without the rose. It is like the grin of the Cheshire cat without the cat, in *Alice in Wonderland*. In

actual experience the intellectual and the emotional elements are closely wedded to each other, acting and re-acting on each other in fruitful ways. But it is the function of the thinker to isolate the intellectual element from the sentiment as a whole, to think it out to its logical conclusions, to test its validity, to sift the true from the false, to relate what is true in it to other truths derived from other sources. And there is something of the thinker in every man. There are moments in the lives of most religious people, especially of young people in the period of their intellectual re-birth, when they are impelled to ask such questions as, Are these and those religious beliefs *true?* Can they stand the test of reasonable inquiry? Are they in harmony with the rest of our experience, and especially with the findings of modern science and criticism? And when such questions emerge they must be frankly faced. They must not be repressed, for, if they are, as the psycho-analyst tells us, they may revenge themselves in a mischievous way. William James mentions a definition of faith once given by a schoolboy: "Faith is believing something that you know ain't true." But no one can go on indefinitely living a healthy religious life if he really suspects that his faith consists in believing what he knows is not true. And so I would plead for the spirit of free and frank inquiry in the realm of religious beliefs. We must not follow the fashion of the hour by depreciating over-much the place of thought in religion and life. Thought has often been a most important instrument of religious progress, enabling the human spirit to pass from ignorant and inadequate views of God and the world to more enlightened and truly spiritual levels. Without the thought that criticizes, tests, sifts and purifies current ideas, our beliefs would still be on a par with the crude credulities of the primitive savage. And yet the real dynamic thing in religion is not the intellectual belief in isolation, but the whole religious sentiment in its living unity, wherein belief is saturated and suffused with emotion. As centred in an idea the sentiment has meaning, but it is *felt* meaning. It ceases to be an abstract idea and becomes a value. It ceases to be a detached thought, and becomes a conviction.

II

By "Youth" I understand the period of *adolescence* in its wider meaning. Adolescence is sometimes taken to cover the period from 12 to 16 or 17 in the case of girls and from about 13 to 18 in boys. But it is also often taken as covering a wider period, *viz.*, between 12 and 21 in females, and between 14 and 25 in males. For my present purposes I shall take "youth" or "adolescence" in the latter sense, as the period of the transition between childhood and adult womanhood or manhood. So many of us have forgotten what it feels like to be an adolescent that it is worth while to consider carefully what are the characteristics of adolescence. Strictly speaking we are

only concerned with the youth in his relation to religious belief, but, as we have seen, belief is a function of the whole personality and not merely of the intellect in the abstract. And so we must understand the adolescent in his whole being if we are to understand his reaction to religious beliefs, and if we are to help him to face and solve his problems and to adopt the Christian faith and the Christian attitude to life.

Youth is in many respects the most complex and critical period of life. The whole body and nervous organism is in its most plastic and most rapidly growing state. The developing sex instinct seems to liberate a large amount of energy, physical, emotional, and intellectual. There is a general expansion both of body and of mind. The adolescent has a great hunger for range of experience. This is one of his more important contrasts to the child. The child is capable of much intensity of interest, but within a relatively limited field. The adolescent, on the other hand, develops interests that seem to know no bounds, though gradually a few interests will more particularly engage his attention, and these will become his life-passions and pursuits.

Again, youth is the period of emotional instability and re-adjustment. This is due to the fact that the new expansion of the physical and psychical life makes the adolescent feel that he has been launched out into a new and uncharted ocean. He is feeling his way in untried and unknown regions of life and experience. He has come to know something of what Wordsworth calls the

> Blank misgivings of a creature
> Moving about in worlds not realized.

American psychologists have written much of the emotional "storm and stress" of adolescence. It arises from "a vague sense of incompleteness, of indefinable aspirations, and the exhausting struggle between high ideals and tempestuous passions" (Pratt). This emotional turmoil is largely accountable for the religious doubts of so many adolescents. Adolescent doubt is quite as much emotional as intellectual. The problem for us is to find right outlets for the new-born emotional energy. The way of suppression is both futile and wrong. What is needed is more provision to meet the tremendous onset of emotion characteristic of adolescence. There is need of outlets towards enterprise and discovery, outlets towards service, and a presentation of life as an adventure and a vocation in such a way as to appeal to the emotional idealism of youth. After the emotional upheaval of early adolescence is over, the later adolescent will be in a position to reflect more coolly on matters of doubt and belief. And if the unbounded enthusiasm of youth has been previously led into channels of activity and service, the doubts will have already *partly* solved themselves.

Again, youth is the period of the birth of altruism. It is the time of life when the growing lad or lass begins to turn to other things than self. Hitherto he has been largely self-centred. But now the social consciousness is awakened, and there begins to loom up the great vision of life as something which is not after all to be lived for self but for others. This is the same thing as saying that youth marks the birth of idealism. As a babe, instinct ruled ; as a boy he formed habits ; now he begins to form ideals. The adolescent is the child of the light. The more we live the more we tend to become children of this world. That is what Wordsworth meant when he wrote in his immortal Ode :

> The youth, who daily farther from the east
> Must travel, still is Nature's priest,
> And by the vision splendid
> Is on his way attended ;
> At length the man perceives it die away,
> And fade into the light of common day.

As some one has said : " The boy Samuel saw visions. The old man, Eli, sent him back to sleep." This idealism, latent in all youths, patent and even potent in some, is surely the material out of which the youth's religious beliefs are to be fashioned, the rich soil in which they are to find their root. If we fail to link up our religious teaching to this idealistic and altruistic tendency, then we are failures indeed. Our teaching of religious truth to young people must not be cold, abstract, dogmatic, didactic, but must appeal to the sentiment of the ideal. In other words, it must capture their imagination as well as commend itself to their intelligence. Our presentation of Divine truth must have about it the glow of romance, of chivalry, and of adventure. Youth is essentially the period when the larger and richer sentiments are being formed, sentiments which, if then formed, will probably remain more or less stable for the rest of life. It is our privilege as religious teachers to help the adolescent to form the *religious* sentiment, the sentiment of loyalty to Christ, of devotion to His Church, of enthusiasm for the Christian enterprise in the world. Sentiment enshrines belief. One would almost say, Take care of the sentiment, and the belief will take care of itself.

Yet there is need also of the critical faculty, else sentiment will be merely a conservative force and will block progress. For while sentiment is essentially conservative, rational criticism makes for change and possibly progress. This leads up to another characteristic of adolescence—the birth of the critical faculty. There is a new conflict between authority and freedom. The youth is a rebel against old sanctions, conventions, and traditions which hitherto he had accepted without question. But these young rebels are not merely perverse and headstrong. We must try to understand them sympathetically. They are simply casting off the apron-strings of

childhood and feeling their way to independent manhood or womanhood. This applies both to the realm of action and to the realm of thought, but I confine my discussion to the sphere of thought, as I want to come definitely to the question of religious beliefs in their relation to the awakening *intellectual* life of youth. There is here a striking contrast between childhood and youth. The mind of the child is highly suggestible. He very readily accepts his beliefs on the authority of parent or teacher. But as the mind matures and the critical faculty is awakened the process of suggestion tends to be arrested. The child's primitive credulity is destroyed. The young mind now desires to see things through for itself, to think on its own account, to understand the reason for things. As one writer has expressed it, the adolescent does not want " ready-made " intellectual garments ; he wants them made to measure, he wants to have a voice in the material, the pattern, the cutting out, and the fit. And why should he not ? He cannot accept beliefs unless he can assimilate them into the organism of his own growing knowledge and experience. And he may feel that the religious beliefs which he is expected to accept cannot be so assimilated. There then emerges that state of religious doubt which is a characteristic feature of adolescence, especially in the case of the more thoughtful and perhaps the better educated youths. In some cases doubt begins even in later childhood. Prof. Pratt mentions the case of a German girl who had just described heaven in the conventional way to her teacher and then added, " But in reality there is no heaven ; up there, there is only air and water." But in middle and late adolescence doubt becomes much more acute and more philosophical. Difficulties are felt about the Virgin Birth, the Resurrection, the Trinity, the authenticity and authority of the Scriptures, *etc.* More fundamental still, there arises the feeling that religion itself, that God Himself, is unnecessary in a world of scientific resources which seem quite adequate for the attainment of all human purposes without bringing in the mysterious and the supernatural. With the advance of science, " God becomes progressively less essential to the running of the universe." The problem of evil, too,—of physical pain and moral wrong—is doubtless a stumbling-block to many an earnest young soul. But far more serious than these theoretic difficulties are those of a more practical kind. Youth with its fine sensitiveness is quick to detect a sharp contradiction between the religious professions of people around him and the practical materialism which in actual life seems to dominate the minds of those same people. This leaves an impression that the materialism which they practice is really the true thing, while the religion they profess is all make-believe, camouflage, and humbug. Youth finds in professing Christians a subtle insincerity, and in the Church a lack of real leadership on big social issues.

Between one thing and another the young man is apt to draw the

cynical conclusion that " there's nothing in it." The danger then is that he should gradually glide into a hard indifference, cease to trouble about these things, and settle down to the ordinary routine of worldly life on the basis of practical materialism, only relieved of its dull monotony by the excitements of sport. Or else, if he has a brave spirit and has the advantage of wise and sympathetic help from parent, teacher, or pastor, he may attempt something like a reconstruction of belief on a broader basis, and may gradually find place for a bigger faith within the context of his widening experience and knowledge. If so, his belief will be greatly enriched by the discipline. It will cease to be something merely second-hand and conventional. It will have passed through the crucible of his own thought and become his own spiritual property. It may not be quite the old traditional faith, but it may be something better.

There is a striking phrase which I remember, though I forget the context : " Shipwrecked upon the will of God." Is not many a thoughtful youth haunted by the fear that he has " made ship-wreck concerning the faith " on the rocks of doubt and criticism ? But what if it was on the rock of God's will that he was shipwrecked ? He will find shelter in the shadow of " the Rock that is higher," and will be more secure there than in the old, second-hand, ricketty, ramshackle vessel of the creed of childhood. Has his early belief become a wreck ? All the better if he is thereby pressed into the recesses of the Rock of Ages. There he will find leisure and material to build another vessel, more sea-worthy, more fitted for his voyages on the ocean of life to-day. The need of youth is not an infallible, comfortable, snug little creed like a pillow to sleep on, but a personal, experimental, adventurous, militant faith, ever-learning in the school of experience and ever re-adjusting itself to life's demands. The creed our young people want is not a Security Pact, but a Marching Order, not an Insurance Scheme but a Call to Arms.

III

How, then, is the Church to deal with the problem of " Youth and Belief."

I will answer first of all rather negatively by saying that the Church should *not* inhibit independent thought in young people by presenting to them a hard and fast dogmatic system which they are bound passively to accept or else suffer the frowns and anathemas of well-meaning, but narrow people. A Church which says to its young people, " Do not think ; simply believe and obey," cannot hope to be the nursing-ground of a strong, virile Christian faith. The Rev. R. H. Thouless, in his *Introduction to the Psychology of Religion*, cites a " dreadful example " of how *not* to do it :

" At the conclusion of a sermon by the revivalist, Mr. Brownlow North, a young man asked to see him. Addressing Mr. North, he said,

'I have heard your sermon, sir, and I have heard you preach often now, and I neither care for you nor your preaching unless you can tell me, Why did God permit sin in the world?' 'Then I'll tell you,' the preacher at once replied, 'God permitted sin because He chose to do so.' 'Because He chose it,' he repeated, as the objector stood speechless, and added, 'If you continue to question and cavil at God's dealings, and, vainly puffed up by your own carnal mind, strive to be wise above what is written, I will tell you something more that He will choose to do. He will some day choose to put you into hell! It is vain, sir, for a man to strive with his Maker; you cannot resist Him; and neither your opinion of His dealings nor your blasphemous expressions of them will in the least lessen the pain of your everlasting damnation.'"

Fortunately, this way of dealing with youth is now practically extinct in our churches. We agree that we cannot instil the Christian faith into the minds and hearts of our young people by threats of that kind. But many of us have still to learn that we cannot instil it by mere spoon-feeding either. It is rather our privilege to invite young people to join us in the great partnership of co-operative thinking, to share with us in the enterprise of search and discovery. We are to present religion to them as a quest leading to conquest, a search leading to even wider and richer discoveries, and therefore as something which invites their active co-operation, and not as a thing to be poured into empty vessels which can do nothing but receive. It is just here that the Bible class or study circle has an advantage over the sermon. The inspirational and even the educative value of the sermon may be very great, and much can be done to commend the Christian faith to the intelligence of the young by a systematic presentation of Christian truth from the pulpit. But the preacher has no guarantee that the minds of his hearers are really active and re-active, and he has no means of finding out whether what he is saying is really being assimilated and meets the difficulties of those whom he is addressing, who remain dumb and inarticulate. But in the Bible class or study circle there is a far better opportunity of leading the young mind into co-operative partnership with the teacher in the search for truth. And the teacher himself should leave the impression that he has still an open mind, and that he has not put up shutters against new light.

Christian belief is not a rounded, finished whole, like a smooth marble in a boy's pocket, not a narrow, self-enclosed thing unrelated to other departments of life and knowledge. It is a growing and progressive thing, something as it were with loose ends. And just because it has open ends, it can assimilate new knowledge, re-adjust itself to the findings of science and of historical criticism and to the challenge of contemporary life. Remember John Robinson's famous farewell words to the Pilgrim Fathers: "If God should reveal

anything to them by any other instrument of His, they should be as ready to receive it as ever they were to receive any truth by his ministry. For he was very confident that the Lord had more truth and light to break forth out of His holy Word." Remember the words of our Lord: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he shall guide you unto all the truth." This progressive revelation of the truth to minds receptive and co-operant is more congenial to the eager spirit of youth than a hard, rigid, finished dogmatic system.

But let me not be misunderstood. In stressing the need of open-mindedness I do not mean that in dealing with youth we should occupy a position of vague nebulosity in respect of the central principles of the Christian faith. Paradoxically, youth craves for certainty and definiteness as well as for free inquiry. And we cannot really help them unless at certain fundamental points we strike the note of positive conviction and experience. We cannot help others to arrive at definite convictions unless we have such convictions ourselves. One remembers the case of the Cambridge don who, when asked if he believed in the existence of God, replied, "Well, I believe in a sort of a Something," and of the ancient sceptic who prayed, "O God, if there be a God, save my soul, if I have a soul," and of the verger who said, "I have listened to the sermons of the minister of this church for the last twenty years, and, thank God, I am a Christian still"! The religious beliefs of many people are very vague. Prof. Pratt vouches for the truth of the following story. At a prayer-meeting in a village church the pastor asked those present to describe their idea of God. One good and candid deacon, when his turn came, responded that God was to him "a kind of an oblong blur"! It is not to such people as these that youth turns for help and guidance in the matter of their beliefs. Open-mindedness is not the same thing as nebulosity. We stand for the rich and positive revelation of God in Jesus Christ. And God the Father of our Lord Jesus Christ is something infinitely more than "a kind of an oblong blur" or "a sort of a Something." We are not qualified to help our young people in the most critical period of their life unless we can say, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

We have a rich and positive gospel, and assuredly there are elements in it that appeal to the young if we can only do justice to it in our presentation of it. We must not indeed attempt to impose on the mind of youth the full speculative creed of Christendom, say, the Nicene or Athanasian Creed, as a condition of being a Christian. But we can present to it Jesus Christ the youthful Hero, the Pioneer of life, the Captain of our salvation, the Divine Ideal, the Inspirer of youth, the Herald and Champion of the Kingdom of God, the Lord of Life. We can show Him forth not merely as the sinless one—

"sinlessness" is a tame, negative, anæmic thing which has little appeal to youth—but as the perfect embodiment of grace and truth, of creative holiness and constructive love. We can so present Christ as to make young people fall in love with Him, and then proceed to say, "God is like that; God is Jesus Christ everywhere." "He that hath seen Me hath seen the Father"; "God is in Christ reconciling the world unto Himself"; "God is love." By showing them God as shining in the face of Jesus Christ, we shall be able to steer them away from anything like that strange confession of the girl in the *Story of an African Farm,* "I love Jesus Christ, but I hate God." For God Himself is but Jesus Christ on a cosmic scale. This leaves still plenty of unsolved problems on our hands, and we must be perfectly frank and open-minded in dealing with them. But there is here assuredly a true and inspiring gospel.

And then, having shown God as manifested in the Human Hero Who "came not to be ministered unto but to minister, and to give His life a ransom for many," we can proceed to present the Gospel of the Kingdom as a challenge to adventure and service, and the conception of life as a vocation and a sacrament, as a crusade under the banner of the Cross on the part of those who are ever "looking unto Jesus, the pioneer and perfecter of faith." And surely there is something in the generous heart of youth that can respond to the appeal of such a faith, provided we present it not as something merely intellectual, still less as something anti-intellectual or irrational, and certainly not as a lifeless convention or tradition, but as a thing which is capable of touching their emotion of the ideal, their sentiment of loyalty, their higher allegiance, their sanctified imagination, and that can inspire them with a dynamic conviction leading to the Christian way of life. We can show that even youth, in spite of its accent of genial infallibility, is not the last stage in human development; that, great as may be the triumphs of youth, there are still greater triumphs in store in the days of fuller maturity. The senior teacher of youth, if he is a really progressive Christian, can say with Rabbi ben Ezra:

> Grow old along with me!
> The best is yet to be,
> The last of life, for which the first was made.
> Our times are in His hand
> Who saith, "A whole I planned,
> Youth shows but half; trust God, see all: nor be afraid!"

D. Miall Edwards.

CHRISTIANITY IN ROMAN ASIA IN THE LIGHT OF EPIGRAPHY.

MAINLY through the labours of Paul and John, Asia had become by the end of the first century A.D. the leading Christian province in the Roman world. The province was rich in towns, and flourished by its trades and industries. The great Apostle to the Gentiles, ever on the look out for strategic points, was quick to see and seize the opportunities presented by the cities of Asia. Working from Ephesus, in conjunction with faithful colleagues, he laid the foundations of the Church in the populous centres; and, long before the close of the century, there were fully organized Christian communities—some of them thriving, others not so vigorous—in Ephesus, Smyrna, Pergamum, Sardis, Philadelphia, Thyatira, Laodicea, Colossae and Hierapolis. After the Apostle's departure, evidently under a cloud, the work was continued and developed by John, whose lengthy residence in Ephesus, so well attested, gave him that intimate knowledge, not only of the internal condition of these young Christian communities, but of the standing of the cities in the province, which is apparent in almost every line of the letters addressed to the "Seven Churches," and which adds so immeasurably to their interest and value.

To the same period, and probably also to apostolic labours, can be traced other Christian churches of Asia not mentioned in the Apocalypse. Ignatius, for instance, on his way to martyrdom in the time of Trajan, writes to Christian bodies in Magnesia and Tralles, which were as fully organized as those of Ephesus, Smyrna, and Philadelphia, having bishop, presbyters and deacons, a condition of affairs that implies an early, if not an apostolic, foundation of these churches. Though there is no direct New Testament evidence of the existence of a church either at Miletus or at Troas, such references as there are point to the probability that a Christian brotherhood had already been formed in both cities. Ignatius, writing from the latter place, conveys the greetings of the brethren at Troas to the churches at Philadelphia and Smyrna. It is highly probable, too, that an apostolic church was founded at Darium in Mysia, for there is no reason to doubt the trustworthiness of the *Acta Onesiphori*, from which we gather that Onesiphorus was sent there by Paul, or was taken by him and left there, for the proclamation of the Gospel, during those journeyings briefly related in *Acts* 16.

A century later, Polycrates, bishop of Ephesus, in his controversy with Victor, bishop of Rome, about the celebration of Easter, brings out every clearly the dignity and self-consciousness of the Ephesian church, which, in the words of Harnack, "was the custodian of the great memories of the churches of Asia and Phrygia, memories which

secured to these churches a descent and origin at least equal to that of the Church of Rome." Polycrates, as quoted by Eusebius, says: "For in Asia, too, great luminaries have sunk to rest which shall rise again on the day of the Lord's appearing, in which He will come with glory from heaven and will raise up all the saints; namely, Philip, one of the twelve Apostles, who sleeps in Hierapolis, and his two aged virgin daughters, and his other daughter, who lived in the Holy Spirit, and now likewise rests in Ephesus. Then, again, there is John, who reclined on the Lord's breast, and who was a priest wearing the sacerdotal plate, and a martyr and teacher. He also sleeps at Ephesus. And Polycarp, too, in Smyrna, both bishop and martyr: Thraseas also, both bishop and martyr, from Eumeneia, who sleeps at Smyrna. And why should I mention the bishop and martyr Sagaris, who rests at Laodicea, or the blessed Papirius, or Melito the eunuch, whose entire life was lived under the influence of the Holy Spirit, and who now lies at Sardis, awaiting the episcopate from heaven, when he shall rise from the dead?" Polycrates then refers to himself in the following terms: "Moreover, I, Polycrates, who am least of you all, hold by the tradition of my relatives, some of whom I closely followed; for *seven of my relatives were bishops, and I am the eighth.*"

It would be interesting to know the names of these seven bishops and the congregations over which they presided—the diocesan bishop was, of course, as yet unknown—but, unfortunately, the only Asian bishops of our period whose names have come down to us, other than those mentioned by Polycrates, are Damas, the young and godly bishop of Magnesia (*c.* 107-117), and his contemporaries, Onesimus of Ephesus, Polybius of Tralles, and Papias of Hierapolis: Apollinaris, also of Hierapolis (*c.* 170), who wrote an *Apology* for the Christian faith and various other works, including one *Against the Heresy of the Phrygians*; and, some fifteen years later, Julianus of Apameia and Zoticus of Cumana, who were prevented by Themison from refuting the same heresy: Metrodorus and Glyconides of Eumeneia (*c.* 250-300) known to us through the inscriptions: and, possibly, also Aurelius Alexander, the spiritual father of five young people who perished together in time of persecution, and Avircius Marcellus (*c.* 180-200), and his contemporary, Zoticus of Otrous, though it is uncertain whether the last three from the Phrygian Pentapolis were bishops or presbyters. Harnack adds Daphnus of Teos, and Agapetus of Synnada, who was inclined to Arianism.

There were also present at the Council of Nicæa Tharsicius of Apameia, Eugenius of Eucarpia, Marinus of Ilium, Marcus of (?) Standus (Silanus? Blaundus?), Pisticus of Aezani, Athenodorus of Dorylaeum, Procopius of Synnada, Nounechios of Laodicea, and Flaccus of Hierapolis.

Despite the fact that Christianity was a proscribed religion, it seems to have thrived throughout the province during the first half

of the second century, doubtless owing to the policy adopted by Hadrian, and continued by Antoninus Pius, whereby a check was placed upon "*delatores*" which compelled them to advance a formal charge of law-breaking against the accused. If this was not substantiated, the false accuser must himself suffer a severe penalty. From the letter of Polycrates we gather that the churches of Asia were at this time so numerous and important as to be able to take a definite stand against an ecclesiastical decree, communicated to all the churches in the Empire, regarding the observance of Easter, *viz.*, that the resurrection of our Lord should be observed on no other day than the Lord's day. Of the synod convened to discuss the matter, Polycrates writes as follows, "I could name the bishops present, whom I had summoned in accordance with your wish (*i.e.*, of Victor, bishop of Rome); whose names, were I to write them, would present an extremely large number."

The lack of epigraphical evidence is accounted for by the pains taken by Christians to avoid any open avowal of their religion such as would attract the notice of hostile pagans; but it is evident that, before the death of Marcus Aurelius, the churches of Asia were sufficiently numerous to justify Polycrates in describing the bishops attending the synod as 'an extremely large number' (πολλὰ πλήθη).

In addition to the churches already mentioned, there was one at Philomelium, to which the church in Smyrna addressed a letter giving a graphic account of the martyrdom of Polycrates (*c.* 155), written shortly after that event. There was another at Otrous, which in the person of its bishop or presbyter, Zoticus (already referred to, and not to be confused with Zoticus of Cumana), took a prominent part against the Montanists. This local controversy, instigated by Avircius Marcellus, the chief personality in the Phrygian Pentapolis, presupposes the existence of a church in Hieropolis, as well as one in Tymion and another in Pepouza, "little places in Phrygia" where Montanism had its origin, other churches that figured in the movement being "Cumana,"[1] Apameia and Eumeneia. From what is known of Synnada at a later date, it may be assumed that a church was already in existence there as well.

The origin of the church in Eumeneia, though unknown, dates back to the early days of the second century at least, since the church must have been well established to possess its own bishop by 160. Its peaceful and quiet development was due to a spirit of compromise on the part of the church and a spirit of toleration on the part of the pagan population, such as appears to have marked the life of the church in Laodicea. This is abundantly clear from the numerous inscriptions found in the neighbourhood, which give the names of no less than six Christian Senators—Aur. Alexander, Aurelius Gemellus

[1] Place unknown, but must have been in the neighbourhood; perhaps Conane, near Apameia.

Menas and his son Aur. Menas, Aur. Eutyches Helix (who gained the freedom of the cities of Stectorion, Brundisium and Sebaste in consequence of his athletic prowess, and is the only instance of a third century professional Christian athlete known to us, either through the inscriptions or from other sources), Aur. Zoticus and Aur. Menophilus. Ramsay adds three others of the second century—Julianus, son of Artemidorus, Gaius Julius Myrtilus, and Alexander, son of Alexander—but in the first two the religion is very uncertain, and in the last, dated 164, which is possibly Christian, the significant word—βουλεύτης—has been restored. The fact that the six accepted municipal office implies some sacrifice of strict principle, since the fulfilment of their official duties would necessitate outward conformity at least to the State religion.

All the evidence serves to show that Eumeneia was largely Christian during the third century, and that the members of the church were drawn from all ranks of society. The names of three martyrs have come down to us—Thraseas, the bishop, who was laid to rest in Smyrna, where he was probably taken for a trial and where the Jews were exceedingly hostile, and Gaius and Alexander, who laid down their lives in Apameia. Eumeneia itself was singularly free from the persecuting spirit. The pagan population was apparently determined to avoid extreme measures, and tolerated the Christians in their midst, perhaps because they were outnumbered by the latter, but more probably because, actuated by civic pride, they were unwilling to inform against such good citizens as the Christians proved themselves to be, preferring the peaceful development of their city to any cheap notoriety they might gain in the *rôle* of persecutor.

Something should be said here of the large number of Christian epitaphs found in Eumeneia and district (and also at Apameia), containing a formula out of keeping with the ordinary pagan custom, yet of such a character as to give no offence and offer no challenge to pagans, who would read into it a reference to the local deity, who was honoured usually under the title "the God." This "Eumeneian formula," as it is called, is ἔσται αὐτῷ τρὸς τὸν θεόν with numerous variations such as πρὸς τὸν ζῶντα θέον, πρὸς τὸν ἀθάνατον θεόν, πρὸς τὸν κριτὴν θεόν, πρὸς τὸν Ἰησοῦν Χριστον (in symbol), πρὸς τὴν δικαιοσύνην τοῦ θεοῦ, πρὸς τὸ μέγα ὄνομα τοῦ θεοῦ, etc., and it may be well to enquire into its origin.

The Phrygians attached the greatest importance to the reverent treatment of their dead, and the tomb had a central place in their religion. One of their commonest names for it (ἡρῷον) signified, strictly speaking, that the dead person was deified as "hero" and worshipped by his descendants. The intrusion of another corpse was, therefore, regarded as a "diminution of the prerogatives and the rights of the first occupant," and efforts were, accordingly, made to guarantee the sanctity of the grave. Legal penalties were enacted for

any infringement of the rights of the owners of the tomb. These were made payable to the Roman *fiscus*, or the city treasury, or to some other body, and ensured their interest in the protection of the tomb. Occasionally, part of the penalty was made payable to anyone who took up the case and prosecuted (τῷ ἐκδικήσαντι), the ordinary formula being, "If anyone disturbs this grave, or intrudes an alien corpse, he shall pay a fine of so much to so-and-so."

But another type of formula was also used, invoking the wrath of heaven upon the offender. "Such *devotiones*," says Professor Calder, "were used almost to the exclusion of the 'fine-formulæ' in the country districts . . . and they also appear frequently in city epitaphs. They invoke the wrath either of the gods in general, or of a particular group of gods, or of the gods or god of the locality." Dr. Calder then gives a list of such "*devotiones*," two of which may be mentioned because of their resemblance to the Christian formula—ἔσται αὐτῷ πρὸς Ἥλιων (=Ἥλιον) κὲ Σελήνην (in Lycia) and ἔσται αὐτῷ καὶ πρὸς τοὺς κατοιχομένους (in Pisidia), "he shall have to reckon also with the spirits of the dead."

Both types of formula—the civil and the religious—were employed by the Christians, who were also disposed, though for a different reason, to attach great importance to the sepulchre.

It was not possible, however, even for the least instructed of them, to appeal to Leto, or Men, or Athena, or Helios, to watch over their tomb; and since the desire for Divine protection would probably be stronger among Christians than among pagans, they would naturally seek for some form of adjuration in conformity with their religion, yet not so openly Christian as to attract the notice of hostile pagans. Whilst conveying to the initiated a declaration of the deceased person's religion, it must yet be so general in character as to escape the observation or defy the scrutiny of his pagan neighbour.

Hence arose this formula, ἔσται αὐτῷ πρὸς τὸν Θεόν, which seems to have originated in Eumeneia, and to have spread to Apameia and other parts of Phrygia. It contained nothing that could possibly give offence to a pagan, and had the additional merit of closely resembling the two pagan "*devotiones*" quoted by Dr. Calder. Standing alone, the Christian significance of the formula is not at once apparent, and it might be hazardous to treat it as Christian rather than pagan. But in many of the inscriptions there are other cryptic indications of the religion, such as the word κοιμητήριον, which clearly points to Christianity, or names favoured by Christians, or wider admission to the tomb than is met with in Pagan epitaphs: and since Ramsay and Cumont, working independently, came to the conclusion that none of the inscriptions bearing the formula contain "anything to stamp them as Pagan," we are justified in treating them as Christian. This conclusion is confirmed by the variations of the formula, seven of which contain the Pauline phrase τὸν ζῶντα Θεόν, one the monogram

for Jesus Christ ☧—although, as Prof. Calder points out "it was easy for the unsuspecting or indifferent Pagan to confuse it with ☧ the abbreviation of χρεοφύλαξ which was in Pagan use"—and others additional words which serve to emphasize the Christian character still further, "although probably not one of them is so exclusively Christian that it could not be used by a pious Pagan," *e.g.*, ἔσται αὐτῷ πρὸς τὸν ἀθάνατον Θεόν (Apameia), πρὸς τὸν κριτὴν Θεόν (Apameia), πρὸς τὴν δικαιοσύνην τοῦ Θεοῦ (Susuz-Keui), and πρὸς τὸ μέγα ὄνομα τοῦ Θεοῦ (Ishekli).

Of thirty-three Christian inscriptions found in the Eumeneian district, no less than twenty-five contain the formula, sixteen in its simplest form, seven with the additional word ζῶντα, and two with other variations.

One solitary instance of the formula has been discovered at Cyzicus, where its presence, in combination with the Phrygian name, Auxanon, suggests that the memorial was that of a native of Eumeneia who had settled at Cyzicus.

The abrupt termination, at the end of the third century, of the evidence furnished by inscriptions has led Ramsay and Cumont to infer that Eumeneia suffered severely in the great massacre by Diocletian and his successors (303-313). Some sudden calamity seems to have arrested the peaceful development and prosperity of the city, and with the exception of "the names of an archdeacon and a few bishops present at councils, with one epitaph," there is no reference after the beginning of the fourth century to Christianity in Eumeneia. In fact, the city itself appears to have suffered a blight.

Ramsay, indeed, goes so far as to suggest that Eumeneia is the city referred to by Eusebius and Lactantius, and reconstructs the scene in the following way. When, in pursuance of a definite policy, the Imperial Government no longer trusted to private initiative for the discovery of Christians, but made use of its highly organized powers, the Christian people of Eumeneia collected at the church, where they were surrounded by soldiers and bidden to comply with the demands of the Imperial religion or take the consequences. On refusing to sacrifice, the entire population was burned in the church: and they died "calling upon the God over all."

Prof. Calder, on the other hand, makes out a case for Pepouza. He points out that Eumeneia is not the only city whose inscriptions throughout the third century give evidence of a thriving Christianity which suddenly comes to an end. "The same is true (in a less marked degree) of other Phrygian towns: and if the degree is less marked, that may only be because the preservation or loss of inscriptions in Phrygian cities has depended on accidental circumstances—it is not always safe to base conclusions on the relative frequency of inscriptions belonging to different places and periods." He next points out that Eumeneia was a typically orthodox town, and that

if it had distinguished itself in this manner in the Great Persecution, it is hardly likely that Eusebius would have withheld its name. The silence of Eusebius on this point, combined with the details which he gives of the frightful massacre, confirms Dr. Calder in the view that Pepouza (which has also disappeared without leaving a trace) was the home of a Montanist community, which awaited there the coming of the Great Persecution and the descent of the heavenly Jerusalem as foretold in the Apocalypse. Moreover, Epiphanius, who had no greater love for the Montanists than had Eusebius, writes, "They (*i.e.*, Montanists) honour a deserted place in Phrygia, formerly a city called Pepouza, but now levelled with the ground, and they assert that the New Jerusalem descends there." Hence, Calder asks, "Can this be the true explanation of Epiphanius' reference?"

While Apameia shared in the development of Eumeneia, the inscriptions do not reveal such a triumph for Christianity as we should naturally expect, although they prove that the Christians were fairly numerous. Ramsay points out that Apameia was never successful in obtaining those titles and ranks under the Empire that fell to the lot of less important cities, and is inclined to attribute its failure to the existence of a strong Christian party, which exposed the city to suspicion and dislike in the eyes of the central government. That seems to be probable. Although reference is made to a Christian lady of senatorial rank, no Christian Senators of Apameia are mentioned in its inscriptions, which contain nothing to suggest that a spirit of concession and understanding was at work between the local authorities and the Christians, as in Eumeneia.

The fact, however, that only three post-Constantinian Christian inscriptions have been discovered in the district, while there are to hand no less than eighteen—four of which are dated—belonging to the middle of the third century, or even earlier, is an indication that Christianity had not only found its way here at a comparatively early date, but that, at this period, the prosperity of the churches had reached high-water mark. As early as 180 or 190, Apameia had its own bishop, who, as we have seen, was opposing himself to the followers of Montanus, and would have taken an active part in refuting the Cataphrygian heresy but for the restraint laid upon him by the followers of Themison. This implies that the Church was then fully organized, and that the evangelization of Apameia, like that of Eumeneia, dates back to the beginning of the century, if not earlier.

Ramsay's theory, that there were three separate lines of Christian influence in Phrygia during the early centuries, must be modified as regards the third. The first, which had its origin in the work of Paul and his colleagues at Ephesus, came up the Maeander Valley, and, following different lines, reached as far as Akmonia and the Pentapolis, and Apameia and Pisidian Antioch. The second came up from Lycaonia and Phrygia Galatica, taking the older overland

route through Philomelium and Prymnessus, and sprang from the labours of Paul at Derbe, Lystra, Iconium, and Antioch. But there is no evidence to show that the third came from the North and reached Phrygia *via* Mysia or Bithynia, for in neither district are "Christians to Christians" inscriptions to be found as in the Tembris Valley. More attractive is the theory of Calder that it came from Philadelphia *via* Pepouza, Eumeneia, Otrous and Hieropolis.

Of the eighteen Christian inscriptions of the Apameian district, nine contain the simple formula ἔσται αὐτῷ πρὸς τὸν Θεόν, one has πρὸς τὸν κριτὴν Θεόν, one πρὸς τὴν χεῖρα τοῦ Θεοῦ. one has, in addition to the simple formula, a semi-pagan curse "may neither earth nor heaven receive his soul,", and one, though without the formula, has the Christian word κυμητήριον. Four others have various Christian touches, while the remaining one proclaims its religion in the bold, uncompromising way that marks the Montanist inscriptions of the Tembris Valley.

The Jews must have played an important part in the life of Apameia and Akmonia. The former city was one of their chief trading centres, owing to the facilities it offered for the exercise of their commercial and financial genius. The dearth of Jewish inscriptions is accounted for by the fact that, on the whole, the Jews enjoyed Imperial favours, and, for that reason, would avoid anything distinctive both in nomenclature and in the outward appearance of their epitaphs. They had much to gain by conforming to the customs of their neighbours, and they did so. A dated inscription makes mention of "the law of the Jews," *i.e.*, the Deuteronomic law, and not, as Ramsay at one time thought, a local agreement made with the city by the resident Jews for the better protection of their graves. An elaborate tombstone, discovered at Ushak in 1914, brought from Blaundus, contains a clear reference to the curses in *Deuteronomy*: and this testimony is supported by inscriptions from Akmonia. The language and tone of two other monuments suggest a Jewish origin: both bear the Eumeneian formula, and are, therefore, probably Jewish-Christian. During the first century Jewish influence on the life of the Church must have been most marked: Paul's labours always began in the synagogue, his first appeal in every city being made to his fellow-countrymen. Often through their opposition his work was brought to a sudden termination: and, at the time when the Apocalypse was written, the Jews at Smyrna and Philadelphia were exceedingly hostile, and were causing the Christians considerable trouble.

Akmonia, on the other hand, has furnished some half-dozen epitaphs whose Jewish character is undisguised. They contain a curse quite different in character from the ordinary Phrygian forms of imprecation directed against the violator of the tomb. One of them contains a remarkable name—Amerimnus, the man "free from anxious thought" which is reminiscent of *Matt.* 6^{34}, and might well be a Christian

baptismal name, were it not for the curse in the second part of the epitaph, which is out of keeping with Christian sentiment. The inscription may possibly be Jewish-Christian, for the Church in Akmonia was probably not of the highest type, and was infected by non-Christian elements.

Central Phrygia, embracing Pepouza, Sebaste, Dioskome, the Akmonian territory, the country of the Moxeanoi, Aristion and Prymnessus, and Dokimion and Synnada, provides, in addition to the Jewish inscriptions already mentioned, fourteen others of the Christianity of which there can be no question. Eight of these contain the Eumeneian formula, three being dated. Another has *πρὸς τὴν δικαιοσύνην τοῦ Θεοῦ*, and is specially interesting for the light which it throws upon two inscriptions of Hierapolis, showing how Christians availed themselves of the existing legislation to conceal their religion by registering themselves as a trade-guild. Of the remaining five, two have the word *κοιμητήριον*. Another, which is a fragment, contains a typically Christian sentiment; the fourth has the monogram for Jesus Christ inserted between the letters Α and Ω; while the last is an extremely interesting monument, found in the neighbourhood of Synnada, purporting to contain bones of the martyr, Trophimus, who suffered during the brief persecution under the Emperor Probus (291).

No names of bishops or presbyters of this district are known prior to 381, but from the inscriptions we may infer that Christianity was well established in Central Phrygia early in the third century—in Pepouza considerably earlier, seeing that by 200 orthodox Christianity had prevailed over Montanism, and had driven it into the Tembris Valley.

The eight Christian epitaphs which have reached us from the Phrygian Pentapolis convey the impression that the Christianity of the Glaucus Valley was of a healthy, vigorous type, and that the churches there, whose origin, though unknown to us, must go back to the beginning of the first century, had developed along Pauline lines. It was necessary, however, carefully to veil the religion.

Two inscriptions contain greetings from the Brotherhood, *i.e.*, the Church. The former commemorates Dionysius, a presbyter, and both employ the term *κοιμητήριον*, as does also one of two others which reveal the fact that the Eumeneian formula had reached the Pentapolis.

Another bemoans the untimely loss of five young people who won the crown of life (*ζωῆς*) on the same day, (presumably by martyrdom) and were laid to rest by the leader of the church, Aurelius Alexander, possibly the bishop or a presbyter, who affectionately refers to them as "his children." This view, advanced by Ramsay in his *Cities and Bishoprics of Phrygia*, has since been supported by no less an authority than M. Grégoire.

It is, however, around two other inscriptions that the real interest of Christianity in the Pentapolis centres. The former, which is dated 216, was discovered by Ramsay at Hieropolis in 1881. Its publication aroused immediate interest, and led to the thorough exploration of Phrygia which has yielded so rich a harvest of Christian inscriptions. The opening words of the epitaph arrested the attention of De Rossi and Duchesne, who at once recognized them as identical with the opening words of the epitaph of St. Abercius of "Hierapolis," preserved in *S. Abercii Vita.* Two years later, Ramsay and Sterrett were fortunate enough to discover, also at Hieropolis, a fragment of the original epitaph of the saint, thus proving its genuineness. It now became clear that St. Abercius of "Hierapolis" and Avircius, the presbyter (or bishop) of Hieropolis, were one and the same person. Read in the light of the testimony borne by Eusebius, the inscription was seen to be that of one who was a staunch disciple of St. Paul—παῦλον ἔχων ἑπόμην, πίστις πάντη δὲ προῆγε—and strenuously opposed to the teaching of Montanism, for which his dislike is so profound that he is determined, even after death, to protest against it on his tombstone.

> "Citizen of a select city, I have, in my lifetime, made this (tomb), that I may have here before the eyes of men a place to lay my body. My name is Avircius the disciple of the Spotless Shepherd, Who feedeth the flocks of His sheep on the mountains and the plains Who hath large eyes that see all things. For He taught me . . . the faithful writings, and sent me to Rome to gaze upon the King, and to see the Queen in her golden robes and golden sandals. And I saw there a people marked with a shining seal. And I saw the plain of Syria and all its cities, even Nisibis, crossing the Euphrates. And everywhere I found men of kindred mind. Holding Paul, I followed and Faith everywhere led the way, and everywhere set before me food, fish from the fountain, mighty, pure, which a spotless Virgin (παρθένος ἁγνή) grasped: and this she gave to her friends to eat at all times, having excellent wine, and giving the mixed cup with the bread.
>
> These words I, Avircius, stood by and ordered to be written. I was of a truth in my seventy-second year. Let everyone who understands these words and is in harmony (with the writer) pray for him.
>
> But no one shall place another in my tomb; and if he do, he shall pay 2,000 gold pieces to the treasury of the Romans and 1,000 gold pieces to my excellent fatherland Hierapolis."

The inscription was prepared in the heat of religious controversy, and was directed against the Montanists by one whose views are publicly proclaimed before the eyes of men (φανερῶς) in the most imperishable manner. By this declaration Avircius Marcellus intended to bear his testimony, both during his lifetime and after his death, to the one, indivisible Catholic Church from which the Montanists had seceded. This he does by means of cryptic language, which "half reveals and half conceals" the Christianity. So successful

was the concealment that even yet distinguished German scholars can be found who regard the inscription as the epitaph of a high-priest of Cybele!

Avircius begins by declaring himself a disciple of the Holy Shepherd, the All Seeing One, Who tends His flock in heaven and on earth. From Him he received his instruction in the faith, and, in response to His leading, had visited Rome, where he had seen the Church in her golden attire, and her members bearing the shining seal of baptism. From Rome in the west to Nisibis in the east was a far cry: yet even here, beyond the Euphrates, he had found fellow-Christians, and everywhere the practice was the same. In Syria, as in Rome, Avircius had partaken of the Holy Sacrament with members of different churches and in every communion the bread and the wine were regarded as emblems of the body and the blood of the Lord, Whom the Church, as a Spotless Virgin, worshipped under the symbolical Fish, using the well-known anagram of the initial letters of Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ. Emphasis is laid upon the importance of Paul's writings and upon Faith as the guide of life—πίστις πάντη δὲ προῆγε—evidently a reminiscence of 2 *Cor.* 4[7]—διὰ πίστεως γὰρ περιπατοῦμεν οὐ διὰ εἴδους. This is undoubtedly meant as a reflection upon the Montanists, who set store by the writings of St. John, especially the Apocalypse, and prided themselves upon their revelations and visions.

So strongly did Avircius feel in regard to the "Cataphrygian heresy" that he determined even after death to protest against it, even to the extent of refusing the prayers of its supporters on his behalf. Let those who understand what he has written, and who cordially endorse it—and only them—pray for him.

This attitude is confirmed by a passage in Eusebius, from which we learn that an anonymous treatise attacking Montanism, and written at the request of Avircius, had been dedicated to him, by the author, who speaks of "our fellow-presbyter," Zoticus of Otrous. There can be no doubt whatever that the trio were united in their opposition to the heresy, and exercised a profound influence in support of the universal practice of the one, indivisible, Catholic Church, to which the inscription bears its powerful testimony.

The date is determined by the date of the other inscription, which is clearly modelled upon it, and that of the anonymous treatise. The latter refers to the thirteen years' peace which the Church had enjoyed under Commodus (180-192), so that the three presbyters had exercised their activity against the heresy during the last decade of the second century. The inscription of Alexander is dated 216: therefore, the inscription of Avircius must be earlier, and lies somewhere around 200.

Banished from the cities of Phrygia, Montanism appears to have taken refuge in the villages situated in the valley drained by the river Tembris and its tributaries. Here have been found on the

Imperial estate, and belonging to the period when Christianity was a *religio illicita*, a considerable number of inscriptions, unlike anything of which we have yet spoken, which proclaim in the most open and fearless manner the religion of the persons mentioned on the stones. Only Montanists would be likely as a body to depart from the universal custom of the Church, which everywhere else carefully concealed the religion ; for they alone insisted on open profession.

Two only from this district were known to Cumont when he prepared his list of Christian Inscriptions of Asia Minor for the *Mélanges d'Archéologie et d'Histoire* (1895) although Ramsay had previously discussed English versions of several others in the *Expositor* (1888). For our fuller knowledge of the subject we are indebted to J. G. C. Anderson's masterly work in *Studies in the East Roman Provinces* (1906), from which the following description is taken.

Most of these inscriptions are on stones of the *stele* type, although the *bomos* is not uncommon. The former has generally a pointed or semi-circular pediment, or a pointed pediment with an arched recess, round the lower edge of which the legend is often engraved. The central part is chiefly occupied with figures to represent the dead, but the similarity of these suggests that they were stock patterns reproduced by the stonecutter with little variation. Various designs appear on the pediment, *e.g.*, an eagle with spread wings, or dolphins with a small fish in their mouths : but, generally, there are two lions facing each other, each with a paw on the prostrate form of a bull or some other animal. Occasionally, the pediment is filled with figures to represent the deceased, in which case the central field is occupied with the epitaph. The stone also contains representations of the occupation of the departed, such as spindles, distaffs, knives, pruning-hooks, oxen yoked to a plough, or articles of toilet, such as combs, mirrors, &c. Round the edge runs a decorative border.

From these inscriptions we gather information as to the social life of the people. In and around the Imperial estate the rustics are engaged in agriculture, and the trades and handicrafts are concentrated in the villages, which form the peasant's πατρίς. No local officials are mentioned, but these κῶμαι would doubtless be organized in the rudimentary fashion common to Anatolia. Except in the case of Altyn-Tash, which had a *Boule* and *Demos*, there was no free civic institution of the Greek type to stimulate and educate the people. This would account for the frequent mis-spellings and lack of construction in the epitaphs, which make them difficult to understand. " Yet," adds Mr. Anderson, " there is a keen interest in Greek things growing with the spread of Christianity. . . . The badness of the metre is obviously due in large part to the fact that they are made from models (of which there seems to have been no lack), or compiled out of current formulæ, which had to be adapted by unskilful composers to suit varying family relationships and intractible personal names."

The extraordinary thing about these inscriptions is their fearless profession of Christianity. Nine out of fifteen of them, all early, begin or end with the religion of the deceased and that of the survivors—"Christians to a Christian"—sometimes engraved apart as if designed to arrest attention. They are not erected in private cemeteries, but have been found side by side with pagan tombstones. The character and ornamentation of the stones, the style of the lettering, and other indications, including the prænomen Aurelius, leave little doubt as to the time when they were erected, *viz.*, the second half of the third century. The word "Christian" is spelt in various ways, χρειστιανός, χρηστιανός and χριστιανός, and in one case χρηστειανός, which had led Anderson to the view that in one district χρηστιανός is later than χρειστιανός, and earlier than χριστιανός, but probably overlaps both. This, however, must not be taken as a criterion for other districts, since the epitaph of Eugenius of Laodicea Combusta, dated by Prof. Calder *c.* 340, and published by him in *Studies in Early Christian Epigraphy*, carries the reading χρειστιανῶν.

Two from Zemme are unique in this district in that the word "Christian" is withheld: nevertheless, the religion is openly proclaimed, in the one case by the words, "a minister of God, dear to the angels, a chief of the people"—*i.e.*, a presbyter (*cf.* No. 95)—"who gave heed to the just precepts of the law. He came to his rest in the house of God . . . in whose hands God bestowed on the temple undying glory": while, in the other case, it is evident from the sentiment "my flesh is laid in the ground, whence also it was taken, but my soul hath God saved among those that live in heaven."

Another formula found in the Tembris Valley, and also at Cotiaion, not far away, is τὸν Θεὸν σὺ (ἀναγνοὺς) μὴ ἀδικήσεις, generally carelessly engraved in rude letters with varied spelling. But following, as it does in two inscriptions, the "Christians to Christians" formula, and accompanied, in two other cases, by names favoured by Christians, it appears to be the Montanist equivalent for the Eumeneian ἔσται αὐτῷ πρὸς τὸν Θεόν.

The probable explanation of these remarkable inscriptions, publicly professing the proscribed religion at a time when Christianity everywhere else was carefully veiled, is that they belonged to Montanists. We know very little of Montanism. It is not wise to lay too much stress on the description given by the anonymous writer in Eusebius: there is venom in the ink he uses. Yet we do know that Montanism unquestionably partook of the character of a reaction against ecclesiasticism. No doubt it was carried to extremes, but it probably began by the re-assertion of certain forgotten truths, such as the illumination of the Church by the Holy Spirit and the priesthood of all Christians, which led, naturally enough, to the demand for stricter discipline in the Church and a cleavage with the world and its ways. "The movement," says Dr. Dale, "was a passionate attempt to recover

a lost ideal; but it was wanting in that calmness, sobriety, and spiritual wisdom, which alone could have given it success."

The Phrygian mind was congenial, and Montanus soon found followers: among them were two women, Maximilla and Priscilla. The movement spread through Asia, attracted sympathy in Gaul and Rome, and in North Africa found a stout champion in the person of Tertullian, to whose writings we are mainly indebted for the little we know of its teaching.

By 200, orthodox Christianity had prevailed, but "the heresy known as Phrygian was not expelled from Phrygia . . . What Tertullian had preached the bolder spirits among the Phrygian peasants practised." On their tombstones they openly proclaimed their religion as a protest against the orthodox, who were given to compromise, but who had already proved, in the notable example of Polycarp, that before Montanus even they, who had refused to court martyrdom, could die as bravely for the faith as any Montanist, and they did it κατὰ τὸ εὐαγγέλιον τοῦ Χριστοῦ, whereas fanatics, like Quintus, who had turned tail in the hour of crisis after having given himself up for martyrdom, were not to be praised.

One further inscription is of special interest to Congregationalists. It runs:

> "Famous among the living, pre-eminent among mortals, foremost in the council and in all the city, loving the poor for his piety, Eustochios' dear son whom the Immortals loved—wherefore also we bathed him in immortal fountains—and whom they placed in the islands of the blessed Immortals, Domnus, who lived thrice ten years (we have honoured in this memorial)."

This interesting inscription found on a slab in a disused washhouse in the Greek quarter of Kutahia is "sumptuously engraved" and "there can be no question of engraver's errors." The main verb is missing and some word in the first person plural must be supplied.

The question then arises, who were the persons that honoured Domnus in this manner? Usually when the tomb was not prepared in his lifetime by the person himself, some relative whose name was mentioned with that of the deceased would be responsible for it. Here, however, no name is mentioned, but reference is made to some rite which can scarcely be the customary bathing of the dead body, since it was performed (presumably before death) because of his pious regard for the poor, which had gained for Domnus the love of "the Immortals."

Is it possible that the parenthetical clause, "wherefore we bathed him in immortal fountains," refers to a baptismal rite performed by the Christian community of which Domnus was a member? If so, the monument would be erected by the Church, which seems to have preserved in its practice something of the simplicity of the early

Christian organization. In apostolic times, as in modern Congregationalism, it was the Church assembled in the name of Christ, and not its official leaders merely, that exercised this function. It is possible, of course, that the subject of the sentence is the unnamed bishop of the Church who, in his official capacity, refers to himself as "we." But if this is a Montanist inscription, it is far more likely to be members of the Church, and not the clergy alone, who are here speaking: for Montanism was a passionate protest against the growing power of the clergy, and insisted, among other things, on the priesthood of all believers. There is nothing improbable in the suggestion, for Cotiaion was not far distant from the Tembris Valley, which, as we have seen, was strongly affected by Montanism.

The inscription is undoubtedly Christian, and if this interpretation be correct, Domnus, son of Eustochios, was a member of a church that believed itself to be invested with a dignity and a sanctity which it derived, not from its spiritual leaders—who were but *primi inter pares*—but direct from the Divine Head of the Church Himself, Jesus Christ.

Ernest Bristow.

JOHN PULSFORD, THE CONGREGATIONALIST MYSTIC.

If mysticism is the art of union with Reality or God then John Pulsford was the most profound mystic of the nineteenth century. In an epoch of scientific invention and of developing industry he stands almost alone in his attempt to climb the mystic scale. Others did it half-heartedly and with reserves ; he did it fully and completely ; and it is difficult to reconcile the John Pulsford we know with the one whose life was bounded by the termini of the Victorian age, with its pursuit of wealth and knowledge, and whose ministry was spent in the great cities of Southampton, Hull, London, and Edinburgh. There has not yet appeared another Robert Alfred Vaughan to chronicle or criticize his message ; we may therefore be excused for taking up the pen in order to fill up an ungrateful gap in Congregational history.

Born in the year of Waterloo (April 29th) at the Baptist Manse, Torrington, Devon, John Pulsford was one of three brothers, who all became ministers. John was more like his mother than his father. In fact, there is an almost violent cleavage between the spirit of the orthodox revivalist, with his hell fire doctrine, founding church after church and passing like a flame of Pentecostal fire through the churches, and that of his son, whose solitary and sober spirit led him into settled ministries and to a mystical message.

In due course John passed through the Baptist College at Stepney but achieved no grand scholastic successes. " I am not a great classical scholar," he said ; " I have not application enough to be so. I love to go on other grounds. I prefer rather to look into myself and to see that I am dignified and great, and that God has made me so." His task had begun :

> To open the eternal worlds, to open the Immortal eyes
> Of man inwards into the worlds of thought, into Eternity,
> Ever expanding in the bosom of God the human imagination.

A short pastorate at Southampton (1841-43) was followed by a long apprenticeship at Hull. The summary of his message here is found in the first and second series of *Quiet Hours*. No reader will be surprised at the difficulties which he encountered with his congregation. In spite of the fact that fifty-four new members were added to the membership of the George Street Chapel (now the Prince's Picture Palace) in two years, by the end of 1845 his deacons were divided about him. Two resigned ; an ugly fight between two spiritually-minded parties took place ; and John Pulsford with seventy members removed to Nile Street, settling later at South Street as a Congregationalist. This experience left an indelible mark on the sensitive young man, but it drove him deeper in his quest for God and away from the

call of the outer world. A passage in *Quiet Hours* is autobiographical; its intensity is that of a man describing his own burning experience, as he writes of " babes " who have made a " baby Christendom " : " They do not go to Church to be instructed but to hear whether the minister abides in their class, and faithful to his a, b, c, or not. If he does, then he is sound ; if he does not then he is unsound and dangerous. Let him stand still and they will ' stand by him ' ; but if he goes on toward perfection, he must go alone, for they will not follow." Once he had thought of seeking ordination in the Anglican Church, but on second thoughts he determined to escape into the mystical and universal Church through the freedom of the Congregationalist system.

In 1862 he left Hull for Offord Road Chapel, London, as successor to Edwin Paxton Hood. His London ministry was marked by no special development of thought ; though he was beloved of his people he published nothing ; but he was quietly maturing the lessons of his Hull pastorate in preparation for future work. He seems to have been engaged in deep meditation on that most catholic of all the Epistles —that to the Ephesians—as a consolation and enlargement to his liberated spirit.

In 1867 he removed to Albany Street Chapel, Edinburgh, where his brother Thomas had, except for a short interval, preceded him. His twenty years across the border were years of mature ministry, just as his twenty years in Hull were years of apprenticeship. He exercised a deep and abiding influence over many University students, who gave him the appropriate title of " St. John," but his message was for the few rather than for the many. He made scarcely any public appearances outside the pulpit. One event, however, broke in upon his accustomed reticence. The City of Glasgow Bank failed, and with it his private fortune was swept away. The quiet eventide of life, for which he had hoped, seemed to have vanished. He went so far as to appear as a witness against the Directors. The loss was partly made up by his friends, and at the age of seventy-one he was able to retire to his daughter's house at Hampstead, not to rest, but to pursue his explorations of Reality.

It was a great sorrow to his Edinburgh congregation when he resigned. The University recognized his service to the city by conferring on him the degree of Doctor of Divinity. The Press spoke of him as a noble preacher :

> Farewell ! The word is spoken,
> And Scotland's pulpit loses
> Her richest and most radiant gem—
> A diamond whose dazzling light
> Darts rays of sweetness, peerless grace
> From all its numerous facets.

During the last ten years of his life he rarely appeared in public, even to preach. He died at the beautiful country home of Mr. C. F.

Carpenter, at Huntley, Devon, on May 18th, 1897. In the morning he attended service at the Hydropathic Establishment and prayed as one inspired. His last prayer was in keeping with his whole prayer life —ascription and adoration rather than petition. Immediately after he had ceased to pray he placed his hands on Mr. Carpenter's shoulder and said, " I feel overcome by the power of the Spirit," and died almost at once. He was buried the following Saturday in Teignmouth Cemetery.

Claudius Clear described John Pulsford as " a man of genius—a unique man—one who, when he departs, will leave no other quite like him. . . . It was worth while to go (to New College Chapel, Edinburgh) to hear him pronounce that word ' luminous.' " We must try to define this uniqueness. It was made up of two qualities—spiritual certainty and spiritual solitude.

" What is here given was first received," he writes in the Preface to *Our Deathless Hope*. He sought and found spiritual truths at first hand. Here is the record of one who lived under the same roof with him for years : " John Pulsford was no reader in the usual sense. He had no library and his mind was essentially intuitive and original. No doubt he read Swedenborg, Emerson, and Boehme, but walking with a friend who often quoted from favourite authors, he determined to think for himself." He had made up his mind to be brought in bondage to no man. A characteristic passage in *Quiet Hours* (second series) sums up his attitude : " Think more than you read. Thinking expands the soul from within. Laborious readers stuff, cram, and cumber their souls, and rob them of all their elasticity. To eat more than is digested hurts the eater . . . Immortal authors whose books are as fresh for this generation as for the century in which they were written, were not themselves great devourers of books. They soliloquised much. They interrogated nature, and nature's own replies arose in their souls." The consequence of all this is that throughout Pulsford's works there are almost no quotations : he has little use for inverted commas.

Spiritual solitude was like a halo round his head as he prayed or preached. Many were quite content to hear him read the Bible and give out the hymns, and walked long distances to share the healing balm of his personality. " Had the service closed before the sermon," they used to say, " the blessing of it was worth any long walk." Paxton Hood described him in Hull as " so retired from all association with outside movements and workings, as in a large and very populous town to be almost as much alone as Richter in Bayreuth or Kant in Königsberg." In a sermon on " I was left alone and saw this great vision " (*Dan.* 10[8]) he uttered his apologia for solitude : " The man who is a stranger to these habits of solitude is neither his own master nor the possessor of his own house. He owns a great house—a wonderful house, an eternal house ; but it is shut up and locked and he lives

outside ; the inside is unknown to him and he has lived outside so long, that he is afraid of the inside . . . there is no hope of such a man getting the possession of and the mastery over his own house, until, in his solitude, he join God unto himself." *Quiet Hours* is the significant title of his first work. Silence and solitude were his twin friends.

To these characteristics must be added the unbounded sympathy and affection which marked his private life. He was sensitive to every sorrow. People in every part of the country found his letters fountains of consolation and inspiration. To-day his distant relatives speak of him with tenderest love and in tones of unique affection. To him the family circle was central not only for social efficiency but for spiritual perfection. He could not endure any idea of marriage as a temporary union on earth : " Marriage is God's order and therefore the order of eternity. The animal sexual relation shall cease ; but the two-in-one relationship came forth from the bosom of God, and has its scope in Heaven." His own married life was a happy one, but not without its sorrows. His wife, who was also a devoted mother, died on October 8th, 1873, and predeceased him by twenty-four years. He had three daughters and two sons.

In personal appearance Pulsford was very like Mr. Gladstone, for whom he was frequently mistaken. A comparison of photographs taken during their later years reveals a curious similarity in the shape of the head and of the depth of the forehead, the same resolute mouth and chin, deep spiritual eyes, and prominent nose ; the features, set together in Victorian side whiskers, appear almost identical. The similarity in middle age is not so apparent, because of Pulsford's early baldness.

We must now pass on from the man to his message. It is very important to read him in the light of his method. His works have their own peculiarities and defects. Originality cannot maintain its even course. When a man makes a lonely journey into the eternal without the aid of theology or Church or current philosophic categories he must expect to have long monotonous days of marching and endurance without making many discoveries. We must have the mood of the patient explorer if we would read Pulsford. There are hundreds of dull pages in his writings, but there are many jewels scattered here and there for those who will search for them. Sometimes there are passages of curious metaphysical subtleties, and grotesque attempts to explain the visions which he had seen. There is also a strange lack of humour in the work of one whose everyday life bubbled over with the happiness and joy of a child. With a deeply mystical message, set in such dull surroundings, we are not surprised that his writings did not find a ready sale. One thousand copies of *Christ and His Seed* took twelve years to sell, though *Quiet Hours* and *The Supremacy of Man* passed through several editions. He was himself conscious of his limited public. " I suppose," he writes in a letter,

" any book of Mr. Spurgeon would sell by the 1,000,000. And I thank God for those who can speak to great majorities.' Ephraim shall not envy Judah, nor Judah vex Ephraim.' Every man (like the fruit trees) has his proper gift from God." Those people, however, who take the trouble, will find ample reward from the study of his works, and for their sakes we venture to add their titles and dates :

Quiet Hours. 1st Series, 1857 : 2nd Series, 1859.
Christ and His Seed. 1872.
The Supremacy of Man. 1876.
Morgenröthe. 1881.
Our Deathless Hope. 1885.
Infoldings and Unfoldings. 1886.
Loyalty to Christ. 1890 and 1893.
Stray Thoughts. 1896.
The Jealousy of God. 1897.

His view of God has a touch of novelty. He accepts the Biblical position that the existence of God is a postulate—an axiom to be used and not a problem to be proved—and outphilosophers the philosophers by his frequent repetition of words like these : " If the recognition of the Supreme Reality be not prior to our investigation of things our whole procedure will be unphilosophical and our conclusions misleading. Let us begin every enquiry with the absolute conviction that God is." All this is old teaching. But he adds to it a strange doctrine to take the place of the Trinitarianism of the Creeds. When he passes from the circumference to the centre of God's Love, from what he calls the pervasive consciousness of God in mountains, woods, seas, and rivers, to the central consciousness of the Godhead Himself, he finds there male and female, father and mother, and he tells us how he arrived at the idea. It was by meditation on Christian marriage and on Holy Scripture. Had not the prophets declared the Divine Motherhood ? " Here and there in the Prophets you will find the veil partially withdrawn, and the mother of all mothers tacitly revealed." Was it not a woman who swept every corner of her room to find the piece of silver ? Did not Christ say, " As the mother hen gathereth her children, so I ? " " Who can gauge the depth of attachment between Him and the woman of Samaria, the sisters of Bethany and Him, Mary Magdalene and Him ? Woman is the anointer. Her love is too intense, too profuse, for masculine appreciation. Jesus appreciates to the full Woman's love." " Jesus was the Motherly Wisdom incarnate." Is not the mystery of marriage solved by the thought of " a seed of God " which will be brought to its bloom when marriage is perfected ? " " I am persuaded," he says, " that the knowledge of the most holy and heavenly secret of man's dual nature is held in reserve until we have won the victory over our present animal sexual humanity. . . . We shall neither know ourselves, nor God until then. It is central to all knowledge."

How is man to ascertain the fullness of knowledge about God on earth ? Not by ways of science. " No force that the Ether or the Sun or the Earth or the Sea can supply will account for literature or ever be able to issue a daily newspaper." Apart from Revelation man knows nothing. But Revelation to Pulsford is broad based " in Nature, Scripture, and in Ourselves " ; and it is all subject to a kenosis. Nature, the Bible, and the Soul " all wear a coarse and defective covering." " To those who complain of difficulties and perplexities in Scripture, I say, I can find you many more, both in nature and in your own infirm, vain and mortal humanity. There are flaws and contrarities everywhere. There are spots in the Sun ; yet it is the Sun, and fulfils unspeakable service, adapted to the wants of the mineral, vegetable, animal and human world. And the Scriptures, with all their human blots and blemishes, are a source of illumination, quickening and comforting to the minds and souls of men." Revelation in all its forms would be too blinding without its spots ; but it is sufficient for our needs and it is all that God has wisely given.

God may be found in Nature. That is why Jesus needed no other college for the twelve nor any other church " than the banks of the Jordan, the mountain, the harvest field, and the garden beyond Kedron. He saw Nature momently[1] evolving from God ; and living because His life was in her." But when all has been said Nature hides God as well as reveals Him. Pulsford is the arch-enemy of the worshippers of Pan. This is his controversy with Emerson : " Our dear brother Emerson's God seems to be Pan or Proteus rather than the Immutable. . . . Would you not pity British statesmen who should confound a convict settlement, or a Reformatory, with Her Majesty's household ? . . . And if they perpetually assumed that the ' all things ' of such establishments reflected Her Majesty's heart and character would you not say that it argued either incapacity of judgment or perverseness of heart ? " The truth is that God is veiled in a thick cloud as He appears in Nature, with its piercing cry for completion, but " let us be thankful that its appearance is an index of the Reality which it hides."

The second channel of revelation is the Bible, as the crown of all literature. " There is another world of things written for man, the world of literature, including history, biography, physiology, science, romance, *etc.* ; and within this world of literature rises the mountain, or summit of all literature, namely, the sacred writings, written under the inspiration of God's breath in man." They too have their ' dark places,' since they have a human as well as a Divine element in them. National weaknesses have conditioned the Divine Spirit. " If animal sacrifices and ceremonial laws were the best religion of which the twelve tribes were capable, we want no other evidence that their age was a very dark one, and that they were a very carnal and degraded

[1] A favourite word of Pulsford's.

people." Personal weaknesses have also conditioned the Divine spirit. "The 'zeal for the Lord of Hosts' which the Joshuas, the Samuels, and the Elijahs of history represent is rather the fiery fierceness of their own spirit, which frightfully misrepresents the spirit of 'Our Father.'" Peter acted on his own impulse and slew Ananias and Sapphira in an incident which is entirely out of harmony with the Gospel. Where shall we go for our criterion of Truth? The answer is given with no uncertain sound. "If Jesus is the Christ and the Revelation of Our Father, we have an unerring law and criterion by which we may not only correct the false teaching of the ages, but in the light of which we may clearly distinguish between the Divine spirit in Prophets, Apostles, Ministers and their own spirit." Everything that is not Jesus-like must be ascribed to human weakness.

At this point we touch the most characteristic of all Pulsford's teaching. He has many beautiful things to say about the cosmic Christ, about the Incarnate Christ, about the Saviour Christ, but he makes the Risen and Glorified Christ the centre of his theology and of his life. With great audacity he dedicates his *Loyalty to Christ* as follows: "In the worship of Love, with unutterable thankfulness and humility, I inscribe and consecrate this work of my old age, TO MY LORD AND CHRIST"; and he fills many pages of his writings with an attempt to help his readers to understand what he means.

There is for him a great difference between Jesus of Nazareth and the Lord Jesus. "By the former we understand His humiliation as the Son of Mary; by the latter we understand His Divine humanity as the only begotten Son of God. . . . The distinction between the historical manifestation, known as Jesus, and the 'Lord,' is immeasurable. . . . Having paid us a brief visit, moving among us *incognito*, in the time vesture of our own nature, He went down into the cold darkness of death and the grave, to undress and redress Himself; and lo! within forty hours He appears on the angel side of our nature. He rises less densely veiled, and rapidly becomes more and more glorified, more and more influential. Before the world began, as the First Born, and the Beginning of every creature, He was transcendently greater than Jesus, greater than any possible form of man which could appear in our planet. And now, in His assumed humanity He is more than Jesus, He is 'Lord Jesus' and 'The Son of God with power.'" It is therefore useless merely to reproduce the historical life of Christ or even to visit the sacred spots of Palestine in the hope of drawing nearer to Him. "The desire to see Palestine and to roam over the scenes of Our Lord's life is both natural and lawful; but let us never forget that we have something greater and better than Palestine, in John's Gospel. To retire to some bower or other seclusion for ten minutes, and allow His words to instil into our hearts and minds, will do us more good than as many days in Nazareth or Jerusalem." We must come into contact with the Glorified and Risen

Christ. " All His powers—those which He acquired in the days of His flesh, over the flesh ; and those which He acquired in the world ; and those which He acquired by enduring the wrath and curse of sin ; and those which He acquired in death, over death ; and those which He acquired in Hades, over all its gates and powers ; and those which He acquired in the heavens of the angels, by transcending them all—all these are now and for ever the Powers of His Divine humanity," which He gives to men.

The third channel of Revelation is Man. Pulsford is unmoved by the sense of Nature's vastness which crushed his contemporaries. He believed in the " Supremacy of Man." " The throne of God is Man ; the chariot of God is Man ; the Revealer of God is Man ; and God's generation and regeneration of Man is through Man." Man is the centre of the universe, and all things serve him. Apart from the Incarnation the only sure revelation of God is in Man. Throughout the universe Man is God showing Himself, God speaking of Himself ; and in Jesus this law of His manifestation reaches its height and its crown. Art, music and literature break forth from the heart of Man because of his greatness. Let him no longer droop in languor at his weakness but rise confidently in his greatness.

There is no space left for dealing with the doctrine of the Atonement, as expounded in Pulsford's strong view of Christ's representative manhood or with his conception of the practice of the Christian life. We must pass on to his social message which occupies so large a share of his writings, and follows from his optimistic view of humanity.

The gathering forces of humanity will carry all before them. Nationality, in its narrow sense, is the first idol to fall. " It does not interest me," he says, " to know of what planetary nation or people I am a lineal descendant. To whatever secondary sources I may owe my natural soul with its clothing of flesh and blood, I glory in my descent from the first born man." " Warm fires burn in English homes but cold water flows all round England and shuts her in within herself. Men who are warmly sympathetic with themselves but unsympathetic towards foreigners may be Englishmen indeed but they are not men." After nationality, he sees the fall of tyranny in all its forms, and sometimes hints that rule of any kind, not based on the will of the people, will perish. " The people, as distinct from the present ruling classes, must internationalize themselves under Christ as His Kingdom, and the majesty of their calm brotherly unity will eclipse and supersede the old world's pretentious majesty of brute force, glitter and retinue. . . . To the Emperors, Kings, Generals and Great Men of this world, enemies to the unity of the race and obstacles to human freedom and gladness—Remember the child who was born into the Empire of Kaiser Augustus and who overthrew it—the reign of the One Right Human King over this world can no more be hindered than the dawn can be hindered in supplanting midnight, or spring prevented from

superseding old winter. All Hail to the People's King." In some of his extreme passages he takes up the *rôle* of a modern Rousseau : " My soul is moved towards the masses, the socialists, nihilists, communists and atheists, who see no government which they can respect nor any order of society which they can believe to be well pleasing to a God of love and goodness. And if our uncomforted, unbefriended and in many ways oppressed brothers and sisters are not able to work and wait with the Divine Man's patience we must ascribe it to their hereditary corruption and fiery self will. We may regret their headstrong measures and condemn them when they resort to violence but it is by no means certain, that if they and their rulers changed places that the latter would be less irritated or less impatient." Sometimes this idealism runs to almost foolish lengths : " National literature is now rather an unmeaning term ; the epoch of world literature is at hand and every one must strive to hasten its approach ; " " Is not the British Empire as grand and proud a development of self-will as the world ever saw ? ". Such aberrations may be forgiven in one who was trying to raise the dignity of humanity.

Churches also fall before the impact of humanity. " The Church is a thin religiosity, a theological affair, a thing of Sundays, sermons, and sacraments. Our religious institutions do not represent humanity and therefore signally fail to meet the wants of everyday life. The scope of humanity is more outside all churches and ecclesiasticisms, than within. To say that they represent ' the Kingdom of Christ ' is a mere burlesque on His Kingship. . . . Nothing has appeared on earth worthy of being called ' the Kingdom of God.' "

The final victory of humanity against nationality, tyranny, and ecclesiastisms, may be regarded as his final message ; and the following passage as his swan song : " The authority of God and the human race is supreme. The sun of humanity is rising. Oppressors have but a short time. All things are moving in one direction—to confederation and a mercifulness which triumphs over self-love and nationality, all look to the same end—namely, to the unity and victory of humanity. . . . Not only throughout Europe and America, but upon India, Japan, and China the new breath is telling. It will dissolve the self-loving governments of the world and the old forms of society and found the Government of love and the new human world."

Cosmopolitanism of this kind may be a dream, but it may be forgiven in one who was trying to set humanity going once more after the shocks it had received from the scientists ; it was an attempt to show that man was not a little higher than the animals but a little lower than the angels.

It is a curious fact that masters of intuition are invariably masters of epigram. Insight into the eternal has a corresponding delight in leaping forth into crisp and telling expressions about the temporal. We cannot do better than close this paper with a small collection from the works of Pulsford :

" To be popular, it is not enough that a man be a good talker, he must be also a shallow thinker."

" Hell is not a fallen Earth but a fallen Heaven."

" Lay aside your earnestness and intensity, that you may be more earnest and intense, Lie on the grass, be vacant, forget yourself. Rely upon it, you will come to yourself again with increase."

" Flowers without roots quickly die ; but if you have roots, you can wait with patience for future flowers."

" Eternal life is eternal rest in the activity of love."

" Let everything that is private, denominational, or ritualistic be very humble."

" Jesus as King will never be known nor will His kingdom ever appear till the human race receives Him as a race and not as a Church."

" The Law of spiritual gravitation is absolute."

" Christ is the right, proper and Divine humanity in every man."

" Neither our nationality, nor our membership with any particular Church can ever equal our membership with humanity."

G. J. Jordan.

REMINISCENCES OF LONG AGO.

FRIENDS whose judgment I shrink from disputing have urged me to print some of my reminiscences for the sake of younger brethren who might be interested, and possibly profited thereby. But while I freely acknowledge that a man 88 years of age, and with 67 years of service in the Congregational ministry behind him, ought to have some things in his memory worth rehearsing to others, and while I could readily relate my experiences to any number of brethren who cared to listen to me, I confess that I rather shrink from putting pen to paper, lest what I have to say should seem too commonplace for this "Quarterly." However, I must leave that for others to settle, and meanwhile give my readers some little account of my experience.

I entered College in September, 1856, and, youth though I was, came to be on "speaking terms" with some of the great men in our Churches in those days. Let me mention first Dr. Livingstone, whom I met one evening at the School for the Sons of Missionaries, then located at Mornington Crescent, Camden Town. When I was introduced to him he shook hands with me warmly and said, "Your father was the first man in England to speak kindly to me," and this he explained by saying that when, as a raw Scotch lad about the year 1836, he offered himself for Missionary work to our L.M.S. and coming up to London to meet the Directors for examination, he was feeling very nervous at the ordeal before him. It was just then that my dear father, a student at Homerton, who, with the same object in view, had been meeting the Committee in his own examination, noticed Livingstone's melancholy looks, and ascertaining the reason of his depression, greatly heartened him by speaking of the kindness of the fatherly old men before whom he was to appear, and so braced him for the dreaded interview. It has ever been pleasant to me thus to connect the quiet labours of my father in Gujerat with the well-known adventures of the famous missionary. They met as candidates—they laboured apart as missionaries; who cannot but believe that now they may have exchanged holy thought on their glorious work?

As regards the London ministers of that day, I can never forget the stately figure and kindly bearing of my own pastor, J. C. Harrison, of Park Chapel, Camden Town—nor the saintly look and deep solemn tones of Samuel Martin of Westminster, with whom I was invited in after years to become co-pastor, and from whom I once heard an ordination charge with a text from Carlyle—"Singing at your Work,"—nor the spare form and pain-stricken face of T. T. Lynch, invalid in body, but ever strong in spirit, nor the majestic Thomas Binney,—nor, passing by many other worthy brethren, De Kewer Williams, who told me about

his famous lectures, and when I asked him whether he had ever lectured on "Oliver Cromwell," replied that he had not, but had long been collecting material for doing so, and added this singular statement—that since Cromwell's death in 1658, there had not been a single decade during which there had not been printed a memoir of him in one or another European language. But I cannot leave London preachers without referring to the only time that I had the privilege of hearing C. H. Spurgeon. He was preaching at Park Chapel on a week-day morning, and I ventured to play truant from my College Class that morning, in order to hear him. The text I forget, but the subject was the reality of conversion proved by the life thereafter lived, and referring to those who doubted the reality of their spiritual life because they could not tell the time nor other circumstances of their conversion, Mr. Spurgeon used the following illustration: If I were walking down your High Street, and meeting an old lady, were to enter into conversation with her, and were to say: "Mother, when were you born?" She replies, "I do not know." "Well, where were you born?" "Nor do I know that. My father was a gipsy, and he moved from place to place, so that I never knew my birthplace." "Well, then," say I, "if you know neither when nor where you were born, the plain inference is that you never were born at all—you are not alive." Do you not think that she would shake her stick in my face and say, "Young man, if you talk such rubbish as that, I'll lay this stick across your shoulders, and soon let you know whether I'm alive or not." An unforgettable illustration!

But what has all this to do with my College life? May my readers forgive me! New College Professors ought to have had the first place in my gallery of eminent men. Dr. John Harris was the Principal when I entered College, but he died three months after, and in the next Session was succeeded by Dr. Robert Halley, very genial and sympathetic, whose shrewd and kindly remarks in the Sermon Class often supplied the most effective criticism. Mr. Godwin, in the Greek Testament Class, opened up many a new path of thought for the young men untravelled in those regions. Dr. Newth, Dr. Wm. Smith, Dr. Lancaster and Mr. Nenner have all left the most delightful memories of their influence on my studies. Nor can I forget the debt which I owe to our Elocution Teachers—each giving his lectures for a session—Mr. Sheridan Knowles, the actor, and Mr. Henry Bell. The former with his recitations from Shakespeare, and the latter, reading to us Dinah Morris's sermon in "Adam Bede," both gave an inspiration to my endeavours to pronounce clearly, and to make my utterances at least understood. It has been not the least pleasure in my ministry to receive hearty thanks for having spoken out so as to be *heard*. And if my younger brethren will allow the suggestion, let me urge them to take care and finish a sentence with the same strength of voice as they used when beginning it. Nothing can be more irritating to a hearer than for a speaker to begin

audibly and clearly, and then to wind up with an inaudible mumble. The spiritual result involved claims the utmost care respecting the physical medium through which the communication is made.

Turning now to the students during the years 1856-61, I call to mind some whose names have since made a mark beyond their own immediate "spheres." Henry Grattan Guinness, so well known as a "Revival" preacher; Robert Jermyn Thomas, the "martyr" missionary, whose story was given in a recent number of *News from Afar*; Maurice Evans, translator of theological works by German and by Dutch authors; Vaughan Pryce, afterwards Principal of the College where he had studied; C. F. Moss and Joseph Pearse, both of them missionaries to Madagascar—these all, and others equally worthy of mention, made their Alma Mater famous beyond the limits of the Churches in which their comrades had settled. But amongst these latter also were men who will be remembered for many a day as Church-leaders faithful and beloved. Rowland of Crouch End, Hewgill of Farnworth, Darnton of Clifton, Pearson of Liverpool, Hassan of Salisbury, E. S. Prout of Doncaster, Figgis of Brighton, and others whom, but for a just fear, alike of editor and readers, I would gladly name. In my own class there were, I think, ten students, and to the best of my knowledge I am the only survivor.

Every College man recalls with great zest the experience of himself or of his fellows in the early days of his and their preaching. At one of the stations supplied from New College I was asked by my good hostess, "Have you ever preached before?" When I replied "Yes"—(though indeed it was only twice) she said "Oh! because they sometimes send young men here to preach their first sermons, and we do not like it." It is frequently remarked at College Annual Meetings that former students comfortably settled in Churches, might do more for their brethren still grinding at their College studies, by sending for them to take their pulpits when they themselves were from home. But I remember that at one such meeting "good old Conway," as we affectionately called him, defended himself and others, by pleading that sometimes the students who were sent for, were themselves to blame if a repetition of the visit was not desired. As an instance, he told us of one such preacher announcing as his subject, "The Genesis of Love," and he said that the Deacon who reported the matter to him expressed his surprise that "The Genesis of Love" was not immediately followed by the Exodus of the Congregation.

Turning from the pleasant preparation period of College life, let me now refer to the experience granted to me during 60 years of active pastoral service, to which I must add 5 years of work as Secretary of our Church Aid Society, (1891-5), by which, of course, my knowledge of ministers and churches all over the country was largely increased. Altogether I had six pastorates, beginning with Headgate, Colchester (nearly 5 years) and closing with Brading, Isle of Wight (15). In the

interval between these I served Lincoln (nearly 12), Edgbaston, Birmingham (nearly 13), Southampton, Above Bar (7), and High Wycombe (8½). I cannot but adopt the language of the Psalmist which was the text of my first sermon when a lad of 16, "The LORD hath done great things for us, whereof we are glad."

Of course, it would be impossible to pass through so long a period and to work amongst men greatly differing in temperament, experience and opinions, without some occasional clash of judgments and some serious differences of outlook. But such differences can be calmly met, and in the end amicably settled, if there be on both sides a willingness to let the Master decide, and—according to the Apostle Paul's prescription—"a forbearance of one another in love." If strong feeling has been evoked, and even hard words uttered, blessed is the reconciliation in Christ which ought to follow,—the "redintegratio amoris," which ought to heal all these "iræ amantium."

I pass to an altogether different experience. In early days I was haunted by a desire—nay, a purpose, to undertake Missionary work amongst the heathen. Being the son of a Missionary, and myself born upon the Mission field—Bombay—my thoughts naturally turned thitherward, and I entered College with this great work as the ideal of my ministry. But when more than halfway through College life, and being about twenty years of age, I became subject to severe attacks of ague, which compelled me to defer my application to our Missionary Society, and when after some three years' service at Colchester I consulted a physician of wide Indian experience, he told me that owing to my birth in India, and spending the first six years of life there, I had in my constitution seeds of disease which in England would give me no trouble, nor prevent my reaching a robust old age, but in India would so develop as to prove fatal within two years. This compelled me reluctantly to give up my purpose, but a little later I made a final attempt by offering myself to the American Board of Foreign Missions for service in Syria—a more favourable climate. Unfortunately the Civil War was then raging, and though I was a strong pro-northerner, the American feeling against the attitude taken up in England generally was so strong, that the Board felt it wiser to avoid any unpleasantness arising, by declining my application.

This rebuff to my missionary desires, however, had its compensation in my being permitted to rejoice over three missionaries from my church at Edgbaston—the Rev. W. Hinkley, who has retired after some thirty-six years' work in South India; Mrs. Griffith, who with her husband rendered good service in Madagascar; and the late Miss Moore, of Samoa, to whom I should like to devote a few paragraphs. When I first knew her, she was a worker in a button factory. She had felt some desires for missionary work, but had kept them strictly secret. One Sunday morning, when expounding the book of Zechariah I had come in due course to the vision of the sixth chapter, I applied the prophet's

language to the claims of missionary work in Christian times. The heart of my young friend was touched—she could keep her secret no longer, but came to me with an earnest request for counsel. I encouraged her desire, and after some correspondence with the Mission House, Miss Moore was accepted, and trained for her life-work. At her ordination in December, 1890, a remarkable incident took place. A large company had assembled, the usual solemn " exercises " had been gone through, and I—who, as pastor, occupied the chair—was finishing my " few remarks " when a woman in the middle of the Church cried out—" Mr. Chairman, may I be allowed to say a word ? " I did not know her, but I had the meeting well in hand, and simply said : " If what you have to say is pertinent to the service in which we are engaged, we shall be ready to listen." " Well, Sir," she said, " I am Lizzie's mother, and I want to confess before God and this company how sinful I have been in opposing my dear child's desire to become a missionary. I had hoped that as her father and myself were getting into years, she would have helped us in earning our living "—they kept a little shop—" and when I heard of her intention, I, Christian woman though I was, set myself tooth and nail to oppose her. But she bore it all so meekly, and was so gentle and loving throughout, that my hard heart was melted. I could not but give way, and now I freely and heartily give her up to the Lord's work abroad, and may the richest blessing go with her ! " All were moved by the unusual episode. Mrs. R. W. Dale, who was on the platform, said to my dear wife who was sitting next her, " Surely the girl will not be able to speak after that ! " But she did. When her turn came, she spoke so simply, so modestly, and in such a spirit of devotedness to her anticipated work, that every heart was touched. " And then," she said, " there's my dear mother. I appeal to every woman here present whether she would not have felt much the same had *her* child wished to go out in the same way." This was the opening of a career which lasted nearly thirty years before my friend was called to her reward. Her work in Samoa was to train young women—some as the wives of native pastors and some as missionaries to Papua, and there are many to-day who thank God with all their hearts for having sent one to carry out this special service so devoted as " Misi Moore."

Foreign Missions suggest Home Missions, and especially the meetings connected with what are known as " Revival " movements. It has been my privilege to labour in co-operation with such men as " Fullerton (now Dr.) and Smith " (from Mr. Spurgeon's Band), George Clarke, Gipsy Smith, and " Moody and Sankey." I have also been permitted to conduct missions myself in connexion with our churches both in town and country, both large and small, illustrated, we will say by Broughton Park, Manchester, on the one hand, and on the other by Beccles, Suffolk, the home of my boyhood and school life. This is not the place to give any account of the work of the well-known missioners named above,

nor of the missions I have myself taken. But one remark may be permitted to me. A great deal of the most valuable work in connexion with these movements is done in the Inquiry Room. After one of the Moody meetings in Bingley Hall I was called upon to deal with a man who was seeking some sign by which he might know that he had really been forgiven, and was a saved man. After some explanations which did not seem to bring him any relief, I said, " Look up at the ceiling. If now, all at once in yonder corner, you were to see an angel appearing, and he were to say to you, ' Smith, I am sent to tell you that your sins are altogether forgiven, and that you are a saved man '—would you believe him ? " He sat for several moments perfectly still, and then to my intense thankfulness he said, " I see, I see ; I have to believe Jesus Christ just as I should believe that angel. Yes, I can trust Him." And he went home that night, I believe, a " justified," saved man.

It may be well now to mention one or two matters in which I have noted a great advance since the time when I entered upon my ministry. One is the relations between the ministers of the Established Church and those of the " Free " Churches. Sixty years ago these relations were, to say the least, distant and frigid—sometimes distinctly hostile. Those were the days of Church rates, and distraints and even imprisonment for refusal to pay them, were not uncommon. I remember a parish meeting summoned to levy such a rate, but the opposition threatened to be so strong that the meeting was postponed by the Church authorities. The Nonconformists, however, mustered in force at the time that had been originally fixed, started the meeting in the open air, elected myself as chairman, adjourned to one of their own rooms, and then passed a strong resolution of protest which was duly sent to the Vicar and Churchwardens. When at Lincoln, I often lectured for the Liberation Society, and was considered so militant that one clergyman wrote to the local paper, suggesting that I was cherishing an ambition to emulate Mr. Edward Miall, and enter Parliament. What have we now ? Church rates are gone, the oppressive Burial laws and customs are greatly modified, the Irish and Welsh Churches have been disestablished, and, best of all, the relations of the clergy of all denominations have become not tolerant only, but friendly—not friendly only, but I may say, brotherly. With the sixties and seventies of the last century contrast the twenties of the present. We have, in the neighbourhood of my present home, a Clerical Fraternal Association, and the other day (February last) we met, some sixteen strong, at a Congregational Minister's Manse, with myself, a Congregationalist, presiding, while a Church of England Vicar read a paper upon " The Second Coming of our Lord," and a frank, brotherly and earnest discussion followed. We rejoice to think that if, as some predict, the present controversies on the new Prayer Book are followed by Disestablishment, these happy relations between our ministers generally will remain unaffected.

Another matter in which progress has been most marked, is the promotion of Temperance. I am not referring to the increase of Total Abstainers generally, but rather to the abandonment of habits from which even non-abstainers would now shrink. I knew a church in London in which it was the " regular thing " for the minister and the deacons to take a glass of wine in the vestry, after the Sunday morning service. In a town in which one of my pastorates was carried on, we had a Town Mission, with a committee meeting monthly for business and tea at one or other of the members' houses, and the practice was that at the beginning of the meeting, two servants should hand round trays, the one with glasses of ale, the other with glasses of porter. Let me not be misunderstood. I am not for a moment insinuating that either at these meetings, or in the vestry incident above, there was the slightest suggestion of excess—I never heard a whisper of such—but I feel thankful that to-day such customs are unthinkable, and that Christian men can meet for the Master's work without seeking help or refreshment in what has been so often, and to so many, a deadly hindrance in regard to the Kingdom of God.

I began this article with a reference to two or three men eminent in our churches in the distant days when I entered upon ministerial service—let me bring it to a close by mentioning two others, Dr. Raffles and Dr. Dale. For the former I preached several times, in 1860-61, at Great George Street, Liverpool, and had the honour of taking the New Year's Service for Young People, after Dr. Raffles had taken it on forty-eight successive New Year's Sunday evenings. This takes us back to 1813 (or thereabouts), when the Doctor had succeeded as minister the " boy preacher," Mr. Spenser, who was drowned while bathing in the Mersey one Sunday morning, and whom my own grandfather—then a young surgeon's assistant—was the first to examine after he had been taken out of the water.

One morning Dr. Raffles invited me to breakfast with him, and after the meal was over, showed me some of his most valuable collection of autograph letters or signatures of some of the world's most famous men, bound up in twelve or more large folio volumes. The document that lingers in my memory most is the original of Heber's hymn " From Greenland's icy mountains," which this diligent collector had rescued from a waste dealer's store. It had been written, I believe, for a missionary meeting in Wales, was in small, clear writing, and had but one correction throughout. This was in the line

" The heathen in his blindness,"

where Heber had originally written " savage," and on second thoughts had struck this through with his pen, and written " heathen " above it. A distinct improvement !

The other name about which I wish to speak is that of our brother —or rather father—R. W. Dale, who, though it is thirty-three years since

he left us, lives in the grateful remembrance of multitudes in Birmingham, and in all our churches. To me he was a friend whom I valued beyond all words, whose influence was ever an inspiration and his example a challenge, to which one could not but gladly respond. Let me mention two incidents illustrating the wisdom and gracious tact of the man. At a meeting of the Religious Education Society, the report presented by the Committee lamented the difficulty of obtaining voluntary teachers for the Board Schools where, at that time, teachers under the Board were not allowed to give religious instruction. Dr. Dale in moving the adoption of the report, expressed his feeling that the Committee had been too doleful in their outlook, and had forgotten that it takes some time for a new scheme to get a footing even among intelligent people. "Why," he exclaimed, "I often tell my people at Carrs Lane that it takes me fifteen years to lodge a single idea in their heads!" I was sitting on the platform and saw the Carrs Laners wince, while some friends belonging to other churches turned on them with a smile and a nudge of pity, as if to say, "There's for you! And from your own minister!" Dr. Dale continued, "And if that be the case with an exceptionally intelligent and advanced congregation, what can you expect from just ordinary people?" The smiling and the nudging were on the other side now!

Another time, at an Annual Meeting of Spring Hill College—before Mansfield had come into existence—Dr. Dale was in the chair, and the usual reports from the examiners were read. It had fallen to my lot that year to examine Mr. Massie's class in the Greek Testament, and I had felt constrained to point out that some of the students had transcribed from memory the lessons they had learned in class, rather than given answers showing that they themselves had mastered the particular points involved. It so happened that one or two of the other examiners that day had also emphasised this particular failure. To hearten the students, one of the speakers afterwards urged them not to think too much of these strictures—the examiners had probably suffered from indigestion—it need not spoil their holidays, and so forth. When Dr. Dale had to speak, he did not refer directly to these remarks, but he strongly urged the students to remember that the qualities needed to make their College studies thorough, and satisfactory alike to their tutors and examiners and to themselves, were the very qualities most needed in the lofty and solemn work which they hoped to undertake in the Christian ministry. I do not know what effect these words had upon the young brethren concerned, but I do know that one hearer never forgot them, and to this day feels the stimulus which they gave him.

As I have confessed above, I am obliged to leave unnamed many of my most loved brethren. Indeed, there is not a letter in the whole alphabet—except X—which does not suggest to me the name of some brother whom I hold in honour and affection. Even Z., which to many is as a door opening upon a waste ground, brings up to me our Jewish

fellow-student Leon Zucker, who one summer came with his family and kept my house while my wife and self made holiday. If the readers of this " Quarterly " have been at all interested in what I have written I shall be truly grateful. And may it be granted to us all, at the last, to hear those words, than which there can be no sweeter music, " Well done, good and faithful servant " !

Wm. F. Clarkson.

THE PHILOSOPHIC MIND.

For the ordinary man of limited leisure and restricted culture the most accessible guides to a living philosophy, as to a living theology, are the poets. It is for him that this article is designed. By him in fact it has been written. He knows from his general reading that there are as many philosophies as there are philosophers, and he instinctively feels that none of them has quite managed "to unscrew the inscrutable." And he is disposed to trust his instincts in matters that he cannot fully grasp, for he remembers that the most authentic English philosopher of our time has said that metaphysics is the finding of bad reasons for what we believe upon instinct. He believes, too, that life is more than logic, and that a good deal of what passes for logic is rightly described by one of its teachers as nonsense fortified by technicality. So he turns to the men who seem to see into the life of things, to the least harsh and crabbed of the professional philosophers and to the more reflective of the poets. Has not a poet of exquisite insight said that the only part of philosophy which will survive is the part that can be translated into poetry? The likeliest teacher, then, is the philosopher with a poetic mind, or the poet with a philosophic mind, and the best example in our language of the latter is the man whom John Stuart Mill, with no intent to be uncomplimentary, oddly enough called "the poet of unpoetical natures possessed of quiet and contemplative tastes."

What did Wordsworth mean by the "years that bring the philosophic mind"? Is that mind only and always the accompaniment of age or of disillusion? Is it nothing more than the played-out mind, the mere acquiescence in an unkind fate which longs above all to be let alone, like the hero of Tennyson's *Maud*?

> Be mine a philosopher's life in the quiet woodland ways,
> Where if I cannot be gay let a passionless peace be my lot,
> Far-off from the clamour of liars belied in the hubbub of lies.

Or does it arrive more or less automatically with long practice in abstract reasoning?

Before we consider the answers to these questions let us learn a little more of our guide. Philosophically speaking, John Stuart Mill and William Wordsworth were surely the most precocious boys of their century. Mill began the study of Greek at three, and before he was eight had in addition to much prosaic and a little imaginative literature read the first six of Plato's *Dialogues* under the strict supervision of an unpoetical father whose chief characteristic, we are told, was a certain hardness of fibre. Wordsworth, on the other hand, enjoyed a childhood of amazing freedom. As adventurous as Mill was studious, at five we find him often making a long bathing of a summer's day in a mill-race near his home. He had known many a hair's breadth

escape 'twixt mountain and lake before he was sent to school at eight. His early philosophical adventures were even more remarkable. Looking back as a septuagenarian to his boyhood, he says :—" I was often unable to think of external things as having external existence, and I communed with all that I saw as something not apart from, but inherent in, my own immaterial nature. Many times while going to school have I grasped at a wall or tree to recall myself from this abyss of idealism to the reality. At that time I was afraid of mere processes." If to doubt the independent existence of the external world be the first step in philosophy, the young Wordsworth had assuredly not waited for " the years " to bring the philosophic mind. Both Mill and he were later to pay the penalty of precocity, and it is instructive to remember that when Mill's breakdown came (at twenty) it was in Wordsworth's poems that he found happiness and healing.

In the great Ode entitled *Intimations of Immortality from Recollections of Early Childhood*, Wordsworth seems first to represent the years as imposing the inevitable yoke upon the glory and gladness of childhood, and later as making the *amende honorable* by giving in exchange the philosophic mind. Is the psychology sound here ? Does Father Time really take away, before the reflective stage is reached, the dream-like vividness and splendour which invests objects of sight in childhood ? In Wordsworth's own case, as we have seen, it was not so. Long after he had begun to philosophize his heart leapt up when he beheld a rainbow in the sky, or a host of golden daffodils by the lake. The truth is that the poet was embarrassed by his adoption, for the purpose of poetic embellishment, of the Platonic doctrine of pre-existence and of reminiscence. No doubt the poetic gain was great. That in later life we cannot recapture the spontaneity and rapture of childhood is a commonplace of experience that does not lend itself to poetic treatment like the dwindling and final extinction of a " vision splendid " beheld in a prior existence of which we are not entirely forgetful in our earliest years on earth. But the babe borrowed from Plato was a constant worry to her foster-father, and in the end he abandoned her in the most cold-blooded way because she had " given pain to some good and pious persons." Stopford Brooke maintains that the babe was not really Plato's, while Matthew Arnold bids us turn from fancies to facts, and declares that in the case of most educated persons the love of nature is nearly imperceptible at ten years old but strong and operative at thirty. Some of us would extend that period in both directions, but, howe'er it be, we must admit that in the famous *Ode* the poet outshines the philosopher. In both capacities Wordsworth died young, though he lived to be eighty. All his best work was done before he was half that age. In this connexion it is worthy of note that one of his interpreters quotes the *Ode* as an old man's retrospect. As a matter of fact Wordsworth began it when he was about thirty-two and finished it at thirty-six.

He had already written an even greater poem which was the true expression of his philosophic faith. It was composed one summer day, when he was only twenty-eight, on re-visiting the banks of the Wye, a few miles above Tintern Abbey. Here again the ripeness of his reflections, with their reference to "the hour of thoughtless youth" and to the "yet a little while," suggests an aged Prospero preparing to resign his magic power. Who would have dreamed that they came from the young enthusiast who only five years earlier had indited a letter to the Bishop of Llandaff "by a Republican" after being foiled in his desire to offer himself as a leader of the Girondins? Truly Wordsworth's life cannot be measured by the ordinary standards of time.

The development of Wordsworth's genius has undoubtedly been obscured by the fact that his poems were not given to the world in their chronological order, and by the further disadvantage that the posthumous *Prelude* has only recently appeared in its original form. This autobiographical poem, great in both senses of the word, was complete in 1805 though not published till 1850. It has commanded the admiration of critics so various as Coleridge, Mark Pattison, and Lord Morley in the past, and of Viscount Grey and most other men of culture in the present. But in the interval between completion and publication it was constantly being revised, and it is only through the scholarship and devotion of Professor Ernest de Selincourt that we are able to-day to see exactly what the poet's feelings were when he first wrote it. For Wordsworth carried to excess the sometimes salutary but always embarrassing practice of going back on his earlier self. His latest editor points out that it was the writer of the *Ecclesiastical Sonnets*, rather than the poet who dashed off his lines by the Wye, who was so concerned to square his "natural piety" with orthodox theological doctrine. He toned down passages that savoured too much of independence, and inserted lines which might lull asleep the watchful eye of the heresy-hunter. It is doubtful whether the compromise brought him much peace. He was oftener haunted by premonitions of early death than by intimations of immortality. The "healing power" of his poetry failed to cure the physician himself. Would that in his later years he had been able to sing with a much inferior poet:

> Age brings me no despairing
> Of the world's future faring;
> In human nature still
> I find more good than ill.

Enough has now been said to indicate that the philosophic mind depends rather upon susceptibility and discrimination than upon the mere lapse of time. Another poet with a philosophic bent has shown us (with more conviction than Wordsworth inspired) how the baby new to earth and sky soon becomes conscious of an

environment. Later he learns to dissociate himself from that environment and learns the use of "I" and "me."

> So rounds he to a separate mind
> From whence clear memory may begin,
> As thro' the frame that binds him in
> His isolation grows defined.

But it is the function of the philosophic mind to correct that "isolation," and to restore the living part to the live whole from which practical considerations have severed it. The same poet makes his *Ulysses* say "I am a part of all that I have met." True. I am also a part of much more that I have not met, and "I" am not, strictly speaking, "a separate mind" at all, since it is only in relation to the whole that I have any meaning or reality. Here, however, we are outrunning our chosen guide and must return to him.

Fortunately for the philosophic reader of Wordsworth, the poet's "cheerful faith" is comprised and expressed with finality in the hundred and fifty-nine lines of his Tintern poem. What was that faith? It was a passionate intuition of a presence manifest alike in the external universe and in the human mind. The beauteous forms of nature, which youth finds so gladdening and inspiring, do not perish with youth, nor with absence from their neighbourhood, but live on in the mind to comfort and strengthen us in the dreary intercourse of daily life in crowded cities, where evil tongues and rash judgments are only less trying than "greetings where no kindness is." And when we are able to withdraw into ourselves, the recollection of the past induces that serene and blessed mood which lifts the curtain of mystery, and we cease to be anxious citizens and become living souls. Here the sacrilege of a bald summary must cease, for the familiar words are crying out for re-quotation and will not be put by:

> I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man:
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things. Therefore am I still
> A lover of the meadows and the woods,
> And mountains.

There are many affinities between Wordsworth's philosophy, stripped of its Platonic dress, and that of other intuitionists, such as Bergson, for whom metaphysics is not so much a generalization of experience as *l'expérience intégrale*. Who does not see in the motion and spirit that "impels" all things, a parallel to the *élan vital*? Both writers stress the inability of the mind vitiated by utilitarian

habits to see into the life of things, and hence neither confines his philosophy within an intellectual system. But both proclaim the creative efficacy of the deep power of joy. Each in his measure has the faith that looks through death, and to both emotion recollected in tranquillity is the raw material from which Truth and Beauty are fashioned.

Does any reader ask: What is the distinguishing mark of the philosophic mind? The reply is, the sense of wholeness. We come somewhat near it in Arnold's thumb-nail sketch of Sophocles,

> whose even-balanced soul,
> From first youth tested up to extreme old age,
> Business could not make dull, nor passion wild;
> Who saw life steadily, and saw it whole.

But it is not always possible to *see* the entirety of things. The trees are proverbially apt to shut out the sight of the wood and still more the view of the forest. And to see a medley of things as one whole is yet more difficult. It needs the philosophic mind to see the parts *as parts* when the whole is not a manageable sight. It is accordingly in Wordsworth rather than in Arnold that we discover the truer interpretation of the philosophical mind. Perhaps also we may see in it the germ of the new concept of Holism which General Smuts has lately presented to science as well as to philosophy—the tendency to the formation of ever larger and larger wholes within the All-Whole; from atom, cell, organism, personality, human groups such as nations, national groups like the League of Nations, to the supreme values of Goodness, Truth, and Beauty. General Smuts has admittedly made this tendency more explicit and serviceable, but a remarkable anticipation of it had lain buried for over a hundred and twenty years in Wordsworth's *Prelude*. Who could have been expected to find it in a description of the singularly unpromising neighbourhood of Smithfield during the annual fair of St. Bartholomew? Here, if anywhere, blank confusion reigns—a medley monstrous in colour, motion, shape, sight, sound—anarchy and din, barbarian and infernal. Freaks of nature from the world over—albinos, giants, dwarfs, performing animals, tumblers and ventriloquists, the invisible girl, the stone-eater, and the man who swallows fire—are jumbled up together to compose a parliament of monsters. A philosophic problem indeed for a sensitive youth fresh from scenes of serenity and sublimity! Yet even amid the press of self-destroying, transitory things, the soul of beauty and enduring life "was present as a habit," and Wordsworth's composure remained undisturbed:—

> But though the picture weary out the eye,
> By nature an unmanageable sight,
> It is not wholly so to him who looks
> In steadiness, *who hath among least things*
> *An under-sense of greatest; sees the parts*
> *As parts, but with a feeling of the whole.*

The under-sense of incompleteness, the *feeling* of the whole when only the parts are actually visible, even to the eye of the mind—this, and not the detached disinterestedness of impartial contemplation, is in our judgment the criterion of the philosophic mind. The frequency of such phrases as "seeing things together," "the *nisus* toward the whole," "the trend to deity," *etc.*, seems to suggest that contemporary British philosophy finds the conception fruitful.

In a recent book of singular charm[1] it is remarked that as the mind climbs it re-discovers old faiths in wider settings. The remark is profoundly true to common experience. But Wordsworth's faith cannot have a wider setting, since it is already set in the very Nature of things. "To the solid ground of Nature trusts the mind that builds for aye." Here Wordsworth clearly means far more than physical nature, though even in regard to that, "solid ground" seems inadequate in days when the new physics has dispersed solidity, and treading on matter is, in Professor Eddington's picturesque phrase, like stepping on a swarm of flies. To the poet of natural piety Nature is the Bible of the Universe, revealing not only the constitution of "things," beauteous or terrific, but also, by its inclusion of the human, the meaning of the divine. Tennyson, it will be remembered, expressed a similar thought in his *Higher Pantheism* and *Flower in the crannied wall.*

What is the good of the philosophic mind? Will it cut any ice? Was ever yet philosopher who could endure the toothache patiently? Perhaps not. But if thou hast any philosophy in thee, reader, it may help to smooth out many a tangle of bewilderment and depression by forbidding the finding of the verdict on a portion only of the evidence. Better still, it may inculcate a kindly tolerance for the errors and frailties of our fellows, whom we assuredly know only "in part." To know all may be to forgive all. And may we not wish for them also the philosophic mind that we in our turn may be forgiven?

Two recent illustrations of the wide and winsome charity induced by that regard for the whole of which we have been speaking have come under our notice. The first is from a personal statement by a professional philosopher,[2] and over it the writer of these lines rejoiced as one that findeth great spoil:

"There are those whose faith is founded on inner certainty of the Divine. There are others of us who have seen something of the qualities we call divine in man, sometimes doubtless sadly broken and mingled with a different clay, yet bearing to any understanding mind the ineffaceable stamp. . . . The being of such men and women is not a matter of faith but of experience, though an experience which, like every other, requires the eye that can see. But what general conclusion can philosophy draw from it? you ask. If there are the

[1] *In Jacob Behmen's School.* By Harold B. Shepheard, M.A.

[2] L. T. Hobhouse in *Contemporary British Philosophy* (First Series), p. 187.

noble and the good, are there not also the mean-spirited and the knaves ? Why should the one be more significant than the other ? To this question the theory of development supplies a ready answer. The failures are the undeveloped, and if you would know what development can do you must look at its successes. More precisely, we conceive the elements of things acting severally each on its own lines and yet drawn together in a relation which at its height becomes love. Whatever is repellent, fearful, suspicious, unimaginative, brutal, has remained relatively speaking self-centred. All that love touches has the nobler quality. But of this we may be sure. No man or woman such as I have ventured to speak of, nor yet any such quality as theirs, though less developed and marred with imperfections, ever came out of the clay, unless the clay itself has mind. . . . The world which has engendered such beings as we have known is no mean world. It is a world worth living and fighting for, the world which they have trodden. It is the dwelling of a spiritual power, be it what it may, which will some day come to its own, be that how it may. Of the how and the why our philosophies give what account they can, but behind them lies something surer than faith, firmer than abstract reasoning, those most intimate and sure experiences which reveal the true capabilities of the human soul."

The second illustration is to be found in the night-thoughts on the illimitable veldt of a lay-philosopher, statesman, and ex-soldier at the close of a noble book.[1]

" It has been my lot to have passed many of the years of my life amid the conflicts of men, in their wars and their Council Chambers. Everywhere I have seen men search and struggle for the Good with grim determination and earnestness, and with a sincerity of purpose which added to the poignancy of the fratricidal strife. . . . And the faith has been strengthened in me that what has here been called Holism is at work in the conflicts and confusions of men ; that in spite of all appearances to the contrary, eventual victory is serenely and securely waiting, and that the immeasurable sacrifices have not been in vain. The groaning and travailing of the universe is never aimless or resultless. Its profound labours mean new creation, the slow, painful birth of wholes, of new and higher wholes, and the slow but steady realization of the Good which all the wholes of the universe in their various grades dimly yearn and strive for. It is the nature of the universe to strive for and slowly, but in ever-increasing measure, to attain wholeness, fullness, blessedness."

To conclude as we began. There are more ways than one to the infinite, and those of us whose appropriate place is among the thoughtful rather than among the thinkers must needs be perplexed by the clamour of competing guides. The men of our choice are those who manifestly have the homing instinct, which is neither to be thwarted

[1] *Holism and Evolution.* By the Right Hon. J. C. Smuts, p. 344.

by the difficulties of the way, nor to be seduced by its incidental delights. Even these guides we must not follow blindly. Grateful as he is for their help, the ordinary man must after all fashion a philosophy for himself out of the experiences that have come to him, if he would enjoy a direct relation to the Universe. Unregarded by the technical philosophers he may yet boldly claim kinship with them.

> Being born as free as these,
> I will sing as I shall please,
> Who as well new paths may run
> As the best before have done.

What we love makes us in its image. We know that we already love wisdom, and by deeply drinking in the soul of things we shall be wise perforce.

ERNEST WILLIAMS.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE INTERNATIONAL MISSIONARY COUNCIL AT JERUSALEM.

It is early yet to attempt to estimate the significance of the meeting of the International Missionary Council in Jerusalem, from March 24th to April 8th last, but few who were present, or who study the proceedings of the Council, can fail to recognize that it marked a big step forward in the co-operative thought and work of the missionary agencies of the Reformed Churches, and of the indigenous Christian Churches of Asia and Africa which are the product of modern missions.

I

The Jerusalem meeting was notable because, right at the centre of all its discussions, was the thought of the indigenous Christian Churches of the East. The delegations from India, China, Japan and Korea were composed, as to two-thirds of their number, of nationals of those countries, whilst the single place allocated each to Burma and Ceylon was filled by a national. The very fact that a quarter of the members of the Council were Asian or African born, whereas at Edinburgh less than thirty out of over a thousand came from these continents, marks the change wrought by two decades, both in the facts of the situation, and in attitude to those facts. Heightened national and racial self-consciousness, the decline of Western prestige, and rapid social and political transformations must leave their marks upon the Christian communities of the East. At Jerusalem there was no regret that "world forces operating in recent years have created in these younger churches a new sense of corporate life and responsibility," resulting in "the desire that the churches should be rooted more deeply in the soil," for "with an increasing conviction that Jesus Christ alone can meet their countries' needs, we have come to see more clearly that these younger churches can bear their testimony more naturally, more adequately and more extensively only as they become thoroughly naturalized." But this "church-centric" conception of foreign

missions, raising many questions, difficult and even delicate, arising out of the relationship between native Church and foreign mission, or between older and younger churches, is making its own demands upon the thought, statesmanship and spiritual capacity of those intimately involved in it. A strong committee reviewed this whole subject at Jerusalem, and it was again a sign of the times that its chairman should be Dr. Cheng Ching Yi, who has been described (even in print) as "former pastor of an L.M.S. Church in Peking, now Moderator of the Church of Christ in China," and its Secretary, Mr. P. O. Philip, of the Syrian Church of South India. The key-note of that Committee's report is expressed in the following paragraph on "the secret of a living, indigenous Church":

> The fostering of such an indigenous Church depends on the building up of its spiritual life through communion with God in prayer and in public and private worship; through knowledge of the Bible in the vernacular; through a sense of Christian stewardship; through an indigenous leadership of men and women who will share their religious experience with others; and through adventure in service and self-expression.

The report proceeds to discuss some of the issues involved in the partnership of foreign mission and native church, both for the spiritual life of the Christian communion, and for "the unfinished task of world evangelisation." It remarks the necessity of continued help from the older churches in personnel, technically and spiritually equipped, especially for the training of the ministry, the work of education, the development of social service in rural communities and industrial centres and in forward evangelistic work. On the subject of finance, it makes suggestions based on the principle that "funds contributed by the older churches must be used in ways which will enable the indigenous churches to develop and strengthen their own means of support, rather than to foster the spirit of dependence and reduce the full sense of responsibility." On the subject of the future of the great educational, medical, industrial, publishing and other institutions created by the missions, the cautious wording of the report suggests the difficulties of the question, but it has definitely in view their closer indentification with the indigenous community. It discusses with more confidence the subject of leadership—the spiritual conditions of its production and the technical side of training; and it emphasizes again the demands for Christian literature, and the "deepening sense of need in all language areas for writers who will interpret Christian truth in the terms and forms most attractive to their own people, and thus enable the Church to meet the demand for vernacular books resulting from the notable increase in literacy among the newer Christian communities." And the report concludes with a frank paragraph on Christian Unity:—

> This statement would be seriously incomplete without reference to the desire which is being expressed with increasing emphasis among

the younger churches to eliminate the complexity of the missionary enterprise and to remove the discredit of the Christian name, due to the great numbers of denominations and the diversity and even competition of the missionary agencies now at work in some countries.

It is fully recognized that it is not the function of the International Missionary Council to pronounce upon questions of ecclesiastical polity. At the same time it is only performing an inescapable duty when it appeals to the older churches to adopt a sympathetic attitude towards the longings expressed by the younger churches for a more rapid advance in Christian reunion.

We appeal also to the older churches to encourage and support the younger churches when, in facing the challenging task of evangelizing the non-Christian world, they take steps according to their ability, to solve what perhaps is the greatest problem of the Universal Church of Christ.

The discussions on the indigenous Church were earnest and revealing. The depth of gratitude of Eastern Christians to the Western Churches was abundantly clear, but one realized how strongly the tides of national life in the East during recent years have swept through the Christian communities. For them Christian life and thought has to be shaped in relation to their own cultural and social traditions, and the insistent pressure of national problems sounded as an undertone through many speeches. How can the Christian faith and life find its fullest and freest expression in terms of national thought and life? What does Christian witness in the life of the nation involve and demand? In answering such questions the foreign missionary may be a helper, but can exercise no lordship, and a sense of the responsibility that the years must hold was heavy upon the minds of many Asian and African speakers. Yet it is a common problem. Many felt that Bishop McConnell's remark that "these younger Churches haven't yet produced a respectable heresy" was a boomerang, when Dr. Siegfried Knak remarked that "developing a theology is the work of the Holy Spirit and not of the foreigner." It is so subtly easy to exercise dominion over the faith of another. The question of evangelism was also faced, and the temptation—easy enough to understand—of the indigenous Church to preoccupy itself with its internal concerns, of worship, polity and the rest. I hope it may not be unfair to say that, to the writer, it seemed that a new conviction of their missionary vocation came to many of our Asian friends. And let it be said that if Jerusalem revealed the self-consciousness of the indigenous Churches, and the problems they are facing, it left also the impression of spiritual capacity. Sometimes, when opinions diverged, that showed itself in a forbearance and sympathetic understanding of Western Christians, or in the note of humility and human insufficiency in face of the world's needs. Most of all it found expression in the sure conviction that those who possess the knowledge of God in Christ carry that gift which their nation needs for its healing.

II.

The wide range of subjects discussed at Jerusalem, as matters relevant to missionary work, was a further reflection of changes in life and thought since 1910. The presence of a number of men and women, not generally associated with missions, but distinguished in many fields of human activity, witnessed to the important place that missions hold in the world's life. It was significant that men like Mr. R. H. Tawney, Professor Hocking, of Harvard, or Mr. Harold Grimshaw, of the Native Labour Section of the International Labour Office, should be taking part in the work of the Council.

Naturally there was a stock-taking of recognized missionary methods —the Education group, for example, produced a valuable document, prefaced by Canon Raven's analysis of the teaching method of Jesus. But a group of subjects—Christianity in relation to Race-Relationships, Modern Industry and Rural Problems—had been deliberately placed on the agenda, upon which there was difference of view as to the degree of the missionary's concern. Yet, as the discussions revealed, most missionaries have to grapple with such questions in hard day-to-day experience, and often need the guidance of an enlightened Christian conscience. The Council represented an unique body of experience as to exacerbated race-relationships, and accepted a report that not only affirmed principles which must inform any Christian solution, but made constructive proposals as to their application in a variety of situations.

As to industry, pressing out in competition for raw materials, markets or fields for investment, the Council recognized the real values that it may bring in the raising of material standards and the enrichment of life, but missionaries are only too painfully aware of the social evils that follow in its train where a fundamentally Christian view of human personality and society is denied. And the fact that three-fourths of the population of Asia lives in rural communities, often in economic necessity or uncertainty resulting in social evils, crime and sin, made imperative the demand that the Church should lead the way in building up " a rural civilization Christian to the core," with all that that implies as to personality and society, the home, the school and the Church.

The Council, indeed, steadily took the view that the mission of Christianity in the world is concerned with the whole range of human thought and activity. There is no aspect of human life to which the Gospel is irrelevant. The whole trend of modern life, compelling men to live in a manner decreasingly individualized, more and more bound up in the corporate life of a society, and similarly thrusting nations and races into closer intimacy and inter-penetration, is compelling a re-interpretation of Christianity in corporate terms—witness Copec and Stockholm. That is in turn demanding a theological re-statement of the doctrines of corporate sin and redemption. Both because of their

social thought-background, and of the stress of national life to-day, the Christian communities of Asia probably feel the importance of this whole aspect of Christian thought and life more than we do in the West. Certainly at Jerusalem there was no questioning on their part as to the new demands that the trend of civilization is making of the Church. And facing the state of the world and the nature of the Church's task, we realized increasingly that Christianity is bigger than any party view of it, that evil enshrined in social systems needs more than one method of attack, and that the end of missions is not an aggregate of Christian individuals but a Christian society.

III.

But probably the greatest thing that issued from Jerusalem was its statement of the Christian Message. No subject had been preceded by more careful preparation. Competent scholars, with intimate knowledge of current movements of thought in the non- Christian religions, had prepared a series of studies, directed especially to the ideas and ideals in which the Hindu, the Moslem or the Buddhist of to-day finds inspiration and spiritual power, and these had been considered and commented upon by groups in various countries, followed by long discussions at Jerusalem. The dominating fact yielded by this study was the widespread prevalence of materialistic views and secular ways of life. In face of modern knowledge and philosophies, the hold of the ancient faiths is loosening, and belief in spiritual reality is being abandoned by many of the sophisticated of every race. So the ultimate issue is not between rival conceptions of God, but rather between a spiritual or a non-spiritual view of the universe. These studies and discussions, indeed, led many to a fresh appreciation of much in the non-Christian faiths that may be a true *preparatio evangelica*.

In face of this fact, and of human need in its many manifestations as it had been considered during those days, the Council made a statement of the Christian Message to the world that may well become an historic document. Space will not here permit of any summary or analysis of this statement—which merits the quiet study of all Christians—but let it be said that at Jerusalem it seemed to many that here was a deliverance—comprehensive, more spacious in conception than party or dominational positions, rooted in a coherent philosophy and theology, yet vitally related to the mental and spiritual pains of this time—such as many have wanted since the war.

The results that were reached at Jerusalem, or may issue from it, were not achieved without cost. Such a diversity of people, representing fifty nations and every race, and the missionary agencies of most of the Reformed Churches, could not meet without some clash of opinion, for all of them held honest convictions, as well as prejudices. To some it may seem that many things agreed upon had already become commonplaces of missionary thinking. But the value of this meeting, when

such a body of people could give themselves for several days to the unhurried consideration of missionary methods and objectives, will only be realized in the coming years. Then also may be proved the reality of the spiritual fellowship to which this company of Christians attained, through the humility, sincerity and deeper searching of mind and heart which their diversity compelled. That may not be the least contribution of Jerusalem to the fulfilment of the mission of the Church.

J. O. Dobson.

OPEN AIR SERVICE.

On a recent Sunday afternoon I visited one of the Commons of South London. It was a warm, bright afternoon, such as might well attract people out of doors to enjoy the fresh air. It is difficult to gauge how many people were on the Common, owing to its extent, but it would probably be correct to say that at 3.30 p.m. the number was about 3,000.

The people on the Common could be divided into three categories :

(1) those who were quietly enjoying the afternoon by taking a stroll or sitting chatting with their friends, or reading ;

(2) those who were finding their enjoyment in games—the more vigorous on the boating lake or the tennis courts, the more sedate under the trees by a pavilion where were a number of chess and draughts tables ;

(3) those who were taking part in, or listening to, the open-air meetings which were being held on a part of the Common reserved for the purpose.

Eleven meetings were being held, of which seven were more or less definitely of a religious character. Two dealt with the industrial situation, one with temperance, and one with the sellers of patent medicines and their wares.

Of the seven religious meetings, that of the Salvation Army was the largest. This was not, however, due to the fact that it attracted the largest number of onlookers, but because it was supported by a much larger number of their own members than was any other meeting. The service was a good one : the band played well, the singing was good, and the addresses—almost entirely personal testimonies—were simply spoken, and gave an impression of great earnestness and sincerity.

The next largest meeting was that of the Spiritualists. The meeting was conducted very largely by way of question and answer ; some of the questions were flippant, some irrelevant. A lecturer, unless he is a man of exceptional ability, is at a disadvantage in a meeting of that sort. It is not he that determines its character and tone ; they are largely determined for him by his audience. The general level of the

discussion on this occasion was not very high, but it was good-humoured and provided a good deal of interest and amusement.

The other five religious meetings can be grouped together, for they were similar in character. They were very small in point of numbers, each consisting of but a handful of people, and they were almost entirely lacking in attractiveness and in the power to command interest and attention.

One could not fail to be impressed with the earnestness and sincerity of the members making up the little groups, but the general level of the speaking was not high, nor was the singing good—partly, no doubt, by reason of the smallness of the numbers of each separate group.

The singing, which is regarded as an indispensable part of a religious open-air meeting, apart altogether from the question of quality, is apt to prove to be somewhat of a problem, particularly when five separate choirs, to say nothing of a Salvation Army band, each acting independently, are gathered together in one relatively small space. What might have been pleasant, helpful, and inspiring music, if the various parties had been mindful of their common purpose and had united under a single capable leader, became instead discordant noise, which added very considerably to the difficulties of both speakers and listeners.

But far more important than any question of the standard of excellence of the speaking and singing is the impression concerning Christianity itself which is likely to be conveyed by the fact that, excluding the Spiritualists, six separate groups of Christian people should feel called upon to organize six separate meetings, quite independent of one another, to take place at the same time, and within a few yards of one another.

Not only was there no attempt at co-operation or co-ordination, but one might almost be pardoned for thinking that there was a very definite rivalry and sense of opposition. Six speakers, within a few yards of one another, each vehemently proclaiming, with loud voice and violent gesture, not six different gospels, as one might suppose, not even six different points of view concerning the same gospel, but substantially the same message—and each seeming as if he were trying to out-shout the others !

It seemed as if the churches had recognized both the urgency of the need and the splendid character of the opportunity to witness for Christ among the crowds that gather in the London parks on Sunday afternoons, but had failed altogether to understand the implications of that need and opportunity.

There are thousands of men and women who, for various reasons, do not enter a place of worship on Sunday. Some are frankly hostile to organized religion ; some have other interests which engage their time and energy ; but with the majority it is largely a matter of indifference. The churches offer them nothing which grips them, or even

interests them. Life has to be lived, its problems faced, its burdens borne; and many a man and woman find more of comfort and helpfulness, more even of definite inspiration, for the living of daily life outside the churches than within them.

If the churches propose to appeal afresh to such people it is obviously necessary that both the message and the method to be employed in delivering it should be carefully reconsidered and adapted to meet the peculiar and altogether extraordinary features of the case.

It would appear to be the elementary requirement of the case that in such a matter, in which, incidentally, the churches are competing with—or, at least, inviting comparison with—other organizations, the churches should unite their forces and their resources in a collective witness. By so doing they would, apart altogether from the mere display of numbers, add greatly to the dignity and orderliness of their meetings, and render a much more effective service to the cause of Christ. Each separate denomination has its own distinctive contribution to make to the religious life of the community, but it is a grave disservice if denominational points of view and purely sectarian differences are emphasized in such a way, or to such a degree, as to impair the vigour and quality of the corporate life of the Church.

The matter is one which might well engage the attention of local Free Church Councils.

R. Bartholomew.

OUR SACERDOTALISM.

A TOPIC CALLING FOR CONSTRUCTIVE THINKING.

I was sitting in a village Church in France one Sunday morning, hearing the curé discourse on "Priesthood." In the course of his sermon he said to his hearers: "You have three natures, body, soul and spirit; I have a fourth, because I am a priest." It is this Roman doctrine which, in the popular mind, is commonly labelled "Sacerdotalism." But is this a fair use of the term? Is it not time that we rescued this word from being a mere party label?

Of course, sacerdotalism means the practice of priesthood. In our vehement rejections of the Roman theory do we not give the impression that we reject all theories of priesthood? Is this our intention? Has priesthood no further meaning for us? The New Testament calls Christians "a royal priesthood," and if we accept this, then we believe that the Church is essentially a sacerdotal institution, and the word that has been employed to label an erroneous doctrine held by one section of the Church should be treasured by us as one of the greatest and finest words in our language.

In what sense do we believe in priesthood?

In *A Handbook of Congregationalism* Professor E. J. Price states that "All the Lord's people are priests," and again he says, "In Congregationalism the ministry does not constitute a separate priestly class. We have learned from the New Testament that all believers are priests unto God, that Christ is the great High Priest and that there is no other priesthood." Now if the Roman section of the Church believes that priesthood is limited to a ministerial class, and we believe that every member shares this office, then it follows that we regard the Church as much more priestly than do Roman Catholics. We believe that the Church is, through and through, in every part of it, a sacerdotal institution.

There is urgent need of constructive thinking about two aspects of the matter. (1) The ministry. When some of our people say, "I believe in the priesthood of all believers," one receives the impression that they are really saying, "I don't believe in the ministry at all." Of these people Dr. J. D. Jones says: "Some amongst us have loudly proclaimed that there is no difference between the minister and the layman, and have divested the ministry of all special sacredness and authority. They have repudiated special sacredness and authority. They have repudiated anything like 'orders.' They have so talked down the ministry that people outside, who do not know us, may be excused for wondering sometimes if we have a ministry at all." If we accept the doctrine of the priesthood of all believers, we then believe that ministers and laymen are all priests, but it does not follow that there is no difference between them. Our very solemn service of ordination means at least that by a deliberate and united act of the whole Body, functioning as the agent of Christ, a man is set apart to do the work of the ministry. If we say that that work can be performed by anyone, how much sincere and intelligent purpose is there in our solemn ordination?

As a parallel, take the office of church secretary. A church selects a man and deliberately appoints him to this office. It would never imagine that he has a secretarial nature differentiating him from others, but it does intend that the secretarial duties shall be performed *exclusively* by him. And this is quite necessary, as the very least imagination will make clear. Having been appointed to this office, it is absolutely necessary for the efficiency of the Church that he alone should discharge the duties belonging to it. Now the spiritual duties of the Church are at least as important as the secretarial duties; and, inasmuch as some members are totally unfitted to fulfil the office of the ministry, it is quite necessary that there should be some kind of selection and authorization. But, if, having ordained some to office, we state that anyone may discharge their duties, we make ordination a hollow empty farce, and open the door to every kind of irregularity.

We are not committed to a belittling of the ministry, nor to a belief

that any layman may perform its offices, when we believe, in the most thorough-going fashion, that all God's people are priests.

(2) What do we mean exactly by saying that all Church-members are priests? What is this sacerdotalism which we believe is shared by all the members?

We may define a priest as one who comes between two other people or groups. If Mr. A. introduces Mr. B. to Mr. C., then Mr. A. comes between the other two men, but only in order that he may bring them more closely together; that is the paradox of priesthood. All sorts of people come between our souls and God; every day we are meeting folk who get in the way, making it more difficult for us to know Him; the priest comes between in order that he may efface himself and allow God and us to come into closer contact. Some time ago the B.B.C. came between the King and the British public, but it was in order that the public might hear the very words of the King. Without that priestly intervention we could not have come so near to the Sovereign. The Church is a priestly institution, and every member is a priest, because it is our business to come between God and the world in order that we may "broadcast" the voice of Jesus. There is a splendid definition and example of priesthood in *Deut.* 5^5: "I stood between the Lord and you at that time, to show you the word of the Lord."

Undoubtedly, we shall know more of priesthood as we come to understand better the social implications of the Gospel, for priesthood implies the solidarity of the race; there is no priest without society. In the days when congregations were composed chiefly of people who were separately seeking comfort in this world and a good place in the next, there was little chance of any priestly consciousness. The Church was regarded almost as an end in itself, and its priestly character in regard to the world was scarcely recognized. Now we are coming to realize that the Church is not an end in itself, that it exists to share with our Lord His priestly work of mediating between God and man that the world may be reconciled to the Father.

The Church does not exist merely to preach to men, to stand outside and to declare the counsel of God—that is only a part of its work. It exists also to share with men the load of their sorrows and the burden of their sins, to represent in the presence of God this humanity of which it is a part. The Church is essentially a priestly, or sacerdotal, institution.

The Roman idea, which limits the priesthood to a special caste, has done tremendous harm to Christianity. Is it not our business to proclaim, *and to live up to*, that true democratic priesthood, by virtue of which the Church is a priestly community, coming between the world and God, in order that humanity may hear the voice of Christ and live?

D. E. Jarvis.

SOME NOTES ON VISITATION.

In all churches there should be visitors appointed to call on the sick and infirm and on any others to whom a visit could be helpful. In general, visitors could work in the roads near their homes, but where there are chronic cases a variety of visitors should be arranged. In visiting people who have been confined to their homes for a long time preparation should be made in order that bright, interesting incidents in the life of the church or the visitor should be mentioned ; otherwise one is liable to talk only about other sick people. Often invalids delight to share in the work of a church by praying for particular parts of it or particular people in it, and they are cheered by being asked to help in this way. Those who cannot get out and see the beautiful world are especially glad of flowers, and the visitor should try, even in her clothes, to refresh the eye.

Visitors should be of all ages and represent all branches of the church's activity, so that a newcomer inclined to work in any special field may be visited by a representative of that field. Visitors should meet each other and the minister regularly (say once a month, an hour before the Church Meeting). Meetings should be not less often than once a month lest visitors get slack. A record of visits should be kept by a secretary, who should be in touch with seat stewards, deacons, *etc.*, The Secretary will see that all newcomers and sick people have a visitor and also keep the minister informed.

Sunday School teachers should, of course, visit the homes of new scholars and look up sick and absent ones, but in addition churches should have a system of regularly visiting parents, a visitor taking six or seven homes each, calling at least once a month with an invitation to the church services. This work could be begun by advertising the Sunday School Anniversary. The Sunday School Union suggests that the notes of lessons should be taken to the mothers that they may follow what the children are learning. It is not an unusual thing, I am afraid, for mothers to say, " My children have attended Sunday School for ——— years and no one has ever called."

The woman in the home needs the Church quite as much as the man in the street, and there is a place for the almost lost art of district visiting, calling at every house. This should be done systematically ; a certain day of the week should be chosen and adhered to whether wet or fine, for it is a convenience for the women to know when their visitor is coming. Not too many houses should be done in any one afternoon, so that the visitor can recall each one she has visited and the family difficulties and needs. She must also not feel hurried but have leisure to talk. Better do half a road well than scramble through a long one like a postman. Some women are shy and scarcely open their doors, let alone their hearts, for many months, but if the visitor

is persistent the right way to friendship will be found in time. Inexperienced visitors feel hurt if they are not asked into every home, but sometimes women keep them on the doorstep out of real kindness —they know they have no comfortable room in which to offer a welcome. Visitors should be willing to take good books, changing them each week or fortnight. If it can be arranged for these books to advertise on their covers the times of the Church Services, Sunday School, and Women's Meetings so much the better; and, of course, a bunch of flowers is always appreciated. What women most need, however, is the visitor herself, her kindly sympathy and interest. Many have no one to whom to tell their troubles, and they find it a great relief to unburden themselves. Most are glad of a little break in the monotony of their lives and they gain confidence in the visitor gradually.

Much good work, too, can be done in regard to babies, many of whom are brought for baptism by parents who have little or no connexion with the church. These babies should be put on the cradle-roll, but they should also be regularly visited and looked after till they reach school age. The practice of some churches in giving the little ones a church member as a kind of godmother is an excellent one.

There is another side of this work, which can be made to help young women who need some form of Christian service for the development of their own spiritual life. At present nearly all young wives have regular work up to the time of their marriage. This makes them methodical and businesslike, but also very much at a loose end in their free time, altogether different from the case a generation ago, when many lived at home till their marriage and had in consequence their own days to plan, so that they could do little jobs for their church that it was quite possible to continue when married. It is quite a mistake if all a church has to offer these young wives is the Sunday School and the Sewing Meeting, the former on the day their husbands are at home, and the latter often at a time when they might be preparing the evening meal. Visiting can be done during the day while the husband is away at work and it can be a great blessing to young married women taking part in it as well as to those they visit.

ELSIE RANDALL.

A DAY IN THE LIFE OF A MISSIONARY.

IT is dawn. The reveille is cheerfully sounded from the neighbouring poultry run. I turn to the wide open window, and gaze on the ever new wonder of the sunrise. I look away to the villages laid out in a semi-circle half a mile away. A youth is hurrying along one of the many roads leading to the station; he is Kapembwa, a faithful house-boy, who has served me gladly for twelve years. The watchman has the kettle boiling, and in a few minutes comes a knock at the door; it is Kapembwa, with tea and biscuits and a cheery salutation.

A bell is ringing and natives are coming along the roads from the six small villages which comprise Kambole. At 6.30 all are quietly assembled in church for a fifteen minutes' service. A five minutes' talk is given by a native helper, sometimes Kipowe, a rescued slave lad who has been trained on the spot and has become my assistant. On my frequent absences from the Station I have little anxiety about the services when Kipowe is there.

Perhaps I take the service myself and speak to these 200 workers of the opportunity of serving God and their fellow men by doing their daily task well. If it is clearing roads let them remember the little children who will come along with naked feet and hurt themselves by the jagged roots if they do not clear away the stumps as a Christian should. The women are exhorted to help us in our efforts to have a cleaner, sweeter, village, and warnings are given against the sin of polluting the water in the stream at which other villagers have to draw. Community service, good citizenship, the religious duty of maintaining clean and hygienic surroundings, the sacred task of setting before children an example that is safe and worthy to be followed, and a recognition of the Partner Who blesses us with the sunshine and the rain and the fertile soil, and of co-operation with Him in making the earth productive for the good of man—these are the themes of the address.

A few instructions are given to the native foremen and all scatter to their different tasks. Then come visits to all the different kinds of work in progress.

First, the blacksmith's shop. Kasamya is a skilful and intelligent smith, also a most useful bricklayer, and a good—milliner (he makes Mrs. Ross's hats); they are not tin ones, but of plaited straw millinery bill for one year, 1s., paid to the blacksmith). Kasamya is also an intrepid hunter and a skilful tracker; he has never left me in a tight corner, with elephants, buffaloes or lions. We have a great respect for each other, for I have rescued him when treed by an infuriated buffalo, and when I myself was chased about by the same dangerous beast it was Kasamya who got in the shot which checked it sufficiently for me to bring it down. To-day Kasamya is mending a plough.

Next the carpenter's shop. One youth is making a piece of furniture for the home, two others boxes for soap, another doors, window shutters and frames (which will be sold in the store for 2s.) that the natives may have the benefit in their improved houses of a little of God's light and air. Outside is a cheerful tap, tap, tapping going on without intermission. Here are four blind men beating out sisal leaves—a very primitive and antiquated method, but it just pays at 2d. for ten leaves: the fibre is made into tent ropes which are sold. They finish their task by noon, as they work without pause: they are much happier supporting themselves than being supported on charity.

A grinding noise comes from the rope-walk where a few youths are twisting sisal fibre into ropes. Instructions are given as to the kind wanted for the day ; they are told that five thin ropes of a given length are needed, and they will be away home to the village by 3 p.m. Another grinding noise leads me to a room where three men, one of them blind and another a cripple, are grinding and sifting wheat.

I pass the cattle herd bringing the milk and receive the assurance that the hundred cattle are already out to graze. The goat boys are shepherding the goats and sheep away to a plain a mile distant.

Meanwhile I am getting agitated as the ploughmen have not yet yoked up the oxen, which oxen are restive and making the task as difficult as they possibly can. We all, supervisor, natives, and oxen, have had to learn the art of ploughing on the spot, and it is not easy. My training in arts and theology did not help much in this, any more than it helped to repair the sewing machine when the tailoring department was held up.

Soon two sets are working steadily, and I see that the ox-cart is already on the road. We plough for wheat, maize, and flax, preliminary crops to coffee.

A bell is ringing, and the children of the village are trooping into school, where the native schoolmaster and his four helpers will be giving instruction for a couple of hours to the youngsters under ten. Later, at 11.0, they will have boys and girls for the same length of time, and sometimes we have a school for workers at 5.0. I slip into school, the children immediately rising respectfully. I notice if the children are clean, if the timetable is being observed and drill being done energetically and correctly, give a word about the Scripture and other lessons, inspect the class engaged in making toy bricks and building a small model house of three rooms under the guidance of an apprentice builder. Kisya, the schoolmaster for twenty years, receives suggestions with perfect respect and makes any comment necessary.

The natives are appreciating being able to check their wages, make the simple calculations necessary in dealing at the stores, and are also keen on reading what is provided for them—at present it is chiefly the Scriptures which we have translated into their own tongue. The need for books of general knowledge is clamant, but this requires both time and money. The natives also value the ability to correspond with absent friends and relatives working away at the mines in the Congo, or 300 miles away in N.W. Rhodesia.

After school the children go to their tasks in the garden or the coffee plantation ; 200 acres have been cleared for the latter, and there is much work here suitable for women and children, cultivating among the rows or among the wheat and other crops. Sometimes children cry if I am not able to employ them. The work is all piecework and the women and children, working their hardest, are back in the village by 1.0 and they and I are satisfied. The women have the

afternoon to attend to their household duties. This employment is a great boon to the unattached women, and at Kambole, with the variety of our industrial undertakings, it is rare that a woman has to be refused employment. Their great incentive to work is that they may procure simple clothing and useful household utensils, and it is a delight to us to see them happy and content.

When the hundred teachers and helpers who carry on the forty-five schools in the district are at the Head Station for the annual two months' "refresher course," it is a busier time than ever. In the mornings, with the assistance of the best teachers among them, they are taught the ordinary literary subjects, Scripture, drill, team games, and singing; special emphasis is laid upon the teaching of hygiene and the prevention of disease, with lectures on good citizenship, and some instruction is given in the theory of agriculture. This goes on from 6.30 to 12.30, with an hour's break for breakfast. They have made sun-dried bricks and built their own dormitories; others took lessons from the village blacksmith. Some made boxes, doors, window sashes and frames, and beds, using chiefly bush timber and the simplest tools. Others are taught to make better baskets, using the thin bamboos imported for the purpose. Others make mats, and still others rope, and I look forward to the time when I shall have the leisure to use my practical knowledge of spinning and weaving to inaugurate the manufacture of textiles from the flax, cotton, and indigenous fibres.

In the cotton season the teachers are sometimes taken down to the fields and engage in all the processes of preparing the ground, planting, and reaping the crop. When they are adept at native handicrafts, and can improve upon them and spread a knowledge of the cultivation of economic crops they will be respected in the villages as never before, and become valuable leaders of their people.

I mount my bicycle and run round to where gangs of natives are working under their native foremen, some clearing the roads, every one with his measured task, others on the irrigation channel, others stumping the land for coffee. Instructions are given to the various foremen, and the measurements of the tasks for the day are checked.

Breakfast over, I visit the five-acre garden where Cheupi and a gang of youths care for the various experimental food and other crops. Here are bananas in great variety, six kinds of citrus fruits, mangoes of many kinds, some imported from Jamaica by one of the early missionaries. Here are also sisal hemp, manilla hemp, New Zealand flax, twenty kinds of fruit, most English vegetables, bamboos for building, and others for baskets, cotton, coffee, and oil palms. Here also is a rose garden with violets blooming at the foot of the raphia palms; here are tree ferns and the graceful maidenhair; all a supreme delight to a lover of nature, and one of the compensations for isolation from friends.

This garden of roses, fruits, vegetables and economic plants was a swamp, swarming with mosquitoes (which means malaria). It was drained and has become a blessing to the plateau, for here employment is found for the people ; here our experiments are made with better food and other crops, and the dietary of the natives enriched. A healthy variety of food is provided for ourselves, and our hearts are filled with joy by the beauty of the place. The stagnant water, one of the menaces of the Tropics, is now rippling in cascades down the slope and irrigating the crops and spreading blessing everywhere.

I mount my motor cycle and race away to a new sisal plantation being made a mile away, passing the dam where the irrigation channel for the wheat commences on the way.

Returning, I find the cobbler awaiting instructions. The local magistrate and others have sent their boots to be repaired, and Stima is soon busy repairing the soles with elephant ear and " heeling " them with buffalo hide made on the spot by the chrome process.

I slip into the soap factory, and here Lyapa and four boys are preparing 300 lbs. of soap, which will be cut up to-morrow and the next day packed into 50 lb. boxes and despatched perhaps 100 miles to the Government station at Kasama. This method of utilizing the local fats and oils has provided a local market for the oils and halved the price of soap for everybody, and the native rejoices that he can buy even a pennyworth of soap in the store.

Women are arriving with grain, maize, millet, beans, ground nuts, and cotton from the eight cotton fields in the tropical valley below. Here is a party of twenty school children showing with great pride the cotton they have produced on their own school plot under the guidance of the young teacher. My native assistant buys and the people immediately go to the store to exchange their money for useful goods.

There is much cheerful banter between the missionary and his people. The latter are grateful because we have been able to improve their economic status and deliver them from the fear of the magistrate, a great dread in the absence of local employment. When I visit the valley now and have inspected the cotton field and the crowd of people working cheerfully together and contentedly, even the Mohammedan headman calls his people together that I may hold a service, and his children attend our school at the adjoining village.

There is lunch, and the half hour's rest rigidly adhered to, and in the afternoon, if a further visit to the various works is unnecessary, an hour is spent with accounts, or some of my native teachers called up for translation work.

After tea the missionary's wife goes to the dispensary, where Folwe, the native assistant, is dressing ulcers. Mrs. Ross helps and gives directions and cheers the hearts of mothers by instructing them in the better care of children. I go along and find a dozen people prepared

by Folwe for inoculation for yaws, boys and girls who had to live out in solitary grass huts in peril of wild beasts for a long period until they were no longer a source of infection. Here is a baby in arms, with many of the sores so much dreaded by the natives ; the child cries, but the hypodermic quickly does its work. All go off to the little settlement prepared for them until in a week they get a second dose, and in another week they return to their homes, every sore healed. The busiest missionary can apply this miraculous treatment. Here is also a leper, who was carried in by his friends, no longer able to walk. His loathsome sores are already drying up, and he receives an injection of " Oscol Stibium " and in two months he also will return to his folk, walking and leaping, and no doubt praising God.

Mrs. Ross and myself have generally been alone on the Station, but if we happen to have a vistor we have a game of tennis, or I mount my motor cycle and run off to the plain and perhaps secure a hartebeest or reedbuck, occasionally an eland, which helps the commisariat department considerably, and rejoices the hearts of the native workers.

In the evening comes the native store-keeper with the takings for the day which are checked by my wife, who has undertaken the supervision of the store, and trains several tailors. The profits go back to the natives in wages and more employment, and have helped to pay for our agricultural and industrial experiments.

Then follows the evening meal ; the boys and girls in the home bid us good-night, and go off cheerfully joking. The watchman takes up his stand on the verandah. Night comes on. We step outside and gaze at the heavens, brilliant with innumerable stars ; we watch the moon coming full orbed over the horizon. A leopard is barking in the distance ; a frog is cheerfully croaking in the garden ; from the village comes the sound of merry singing that reminds us that we have a well-fed, decently clad, contented people ready to profit by education and the Gospel.

JAMES A. ROSS.

OURSELVES AND THE ANGLO-CATHOLIC REVIVAL.

IN preaching to the Church Congress at Birmingham in 1921, the Archbishop of Canterbury, who took as his subject " The Church through the Generations " showed how many and how great were the changes that had taken place in the Episcopal Church during his own life-time. He dwelt at length upon the changes in constitutional system and theological belief and then referred rather lightly but very significantly to changes in public worship. In the light of recent developments the most interesting part of the sermon is that in which he acknowledged that the new type of service is due to a " trend and expression of doctrine," and that " in the main " this trend is due to the Oxford Movement. The impression left upon my mind is that

Dr. Davidson sympathized with this trend, though he expressed some alarm concerning forms of ritual and sacramental observance which were gaining ground and which "in their superstitious and even materialistic tendency" were incompatible with the Book of Common Prayer.

This is a significant utterance. It leads us back to the Lambeth Conference of the previous year and especially to the appeal for Christian unity for which it was mainly famous. A hand of generous friendship seemed to be stretched out, and many of us began to hope, if not for organic unity, at least for fellowship and co-operation. Those hopes have not been fully realized, and many of us feel that the chief stone of stumbling has been within the Anglican Church. The hand was honestly held out, but while some looked towards the Protestant Free Churches, others looked away from them to Churches called "Catholic." The schism within the Anglican Church has become increasingly obvious to the bewilderment not only of bishops but of Parliament and the whole nation.

Into the Prayer Book controversy many of us have hesitated to enter, and we are reluctant to appeal to the State to defend the Protestant position, but we are deeply interested and greatly concerned. It is not our desire to make capital out of other Churchmen's distresses; rather we pray that they may be led through their controversies to a happy issue. But there are things we may and should say to one another.

I suggest, in the first place, that we should be on our guard against heated polemics. We may feel strongly that this "trend and expression of doctrine" is a retrogression from the purity of the gospel; we should state our case as clearly as possible; but if we indulge in anger we shall probably go on to impute wrong motives and end by misjudging men who are at least as sincere as ourselves. Nietzsche said that in controversy we should be severe towards opinions but tender towards the individual. I would add that before we are severe towards opinions it is wise to study them and to understand how they have come to be. The Anglo-Catholic revival may be held to be unfortunate or even calamitous, but no student of history can regard it as sheer perversity. A careful study might lead us away from denunciation to self-examination. We might pass from the errors of Catholicism to enquire if our Protestant thought and worship have been as attractive as they might have been. If in politics one party gains great victories it is usually due as much to the weakness of the other parties as to the excellence of the victorious one. Is it not time for us to consider if one of the causes of the Anglo-Catholic revival is not to be found in the poverty of our own theology, preaching and devotional life?

For such self-examination we need the earnest application of our best thinkers. My purpose is merely to start one or two thoughts in the hope that others more competent will take them further. And I cannot do better than begin with the great Protestant doctrine,

which Luther called the article of a standing or a falling Church, Justification by Faith. Every text-book on Protestant principles finds a place for it, but to what extent is it preached in our Churches? How many people, if they come to our services without knowledge of our traditions, would discover that we possessed such a doctrine? It is possible that they would become aware of its existence mainly through the criticisms of a certain type of modernist. They might hear, for example, that justification by faith "is simply a religious theory propounded by Paul and that it is fast becoming obsolete." I am quoting here from a regular writer in the *Christian World* and I quote it because I think such statements ought not to pass unchallenged. I am bound to ask whether Mr. Bevan understands the doctrine he so lightly dismisses and whether he has ever taken the trouble to distinguish between the permanent and the passing in Paul. No doubt the form of the Apostle's doctrine was determined largely by the accidents of the moment, by Rabbinic training and the controversy with the Judaizers. But when we have made allowances for these things we discover that Paul was emphasizing the "inwardness of morality against Judaizers who were making goodness an external and commercial thing." "The central idea of Paul's doctrine of justification by faith," says Professor Morgan, "is sufficiently obvious. It is nothing else than the familiar truth that God forgives sin, and that forgiveness cannot be earned but only appropriated in faith." ["Religion and Theology of Paul." p. 150.] "Paul's whole doctrine of justification, rightly interpreted," says Dr. John Oman, "is a reconciliation to God in the affairs of this life, which makes all experience an eternal possession." [*Hibbert Journal*, April, 1928, p. 454.] Surely, even the most negative school of modernists will hesitate to say that this is fast becoming obsolete! It would be only another way of saying that Christianity is becoming obsolete.

But the critics are not satisfied when they have demolished Paul. They pass on to Luther and they delight in his inconsistencies and blemishes. And with sound criticism we have no quarrel. Luther was no more infallible than his modern opponents or defenders, and like everyone else he had to think in the categories of his times. Our own forms of thought are different; but it is wise in restating doctrine to recognize the truth which abides when the form changes. And the truth Luther struggled to express is one that every Christian preacher should endeavour to express. To be justified by faith as Luther understood it, says Dr. W. Adams Brown, "was to shift the centre of life from self to God." This may not be considered an adequate definition, but there, I believe, is the crux of the whole matter. And there, it seems to me, the weakness of Protestant preaching mainly lies. Instead of proclaiming the wonder of the divine grace we have been appealing for personal effort. The ethical note has been loudly sounded, but we have hardly realized that the Christian Gospel is more than

an ethical system. Rarely have social sympathies been wider, but we have not always realized that it needs more than the Social Gospel, as it is usually understood, to enable us to carry out the social programme. The ethical and social results come, as a study of history shows, from movements like the Evangelical Revival (which the critics delight to call individualistic and other-worldly). Man becomes powerful not as he looks within but as he looks above and lays hold on resources greater than his own. He becomes weak and ineffective, even in the struggle for social reform as well as for personal character, when the centre of life is self and not God.

I have appealed to history and cited the Evangelical Revival. But it is well to test modern and national history by other periods and races ; and for this purpose I recommend Professor W. P. Paterson's Gifford lectures on " The Nature of Religion." In the second lecture Dr. Paterson shows how Hindu thinkers have approached the subject of salvation. There are two main theories : one called the " cat-hold theory " and the other the " monkey theory." The first says that " a man has no more part in his salvation than the helpless kitten which the mother seizes by the nape of the neck." The other says that a man is like " the baby monkey which, when its mother takes it up to carry it to a place of safety, clings on with all the strength of its little arms." Dr. Paterson then speaks of the three ideas which have appeared in the Christian Church. First, there is the idea that God does everything and that man is as passive as the kitten carried by its mother. Then there is the idea that God and man co-operate in the work of salvation ; and finally that man himself achieves the victory. We may conveniently call them Augustinianism, semi-Pelagianism and Pelagianism. The first has been in the ascendancy in periods of elemental religious fervour, the second in periods of decline, and the third when religion has been decadent. "This cycle of thought has been traversed four times," and the men who have brought new vitality to the Church through teaching their fellows to look up to the goodness and power of God are Paul,[1] Augustine, Luther and the other reformers, and John Wesley and his colleagues. The last great revival was nearly two hundred years ago, and to-day we seem to have sunk back to the theory that

[1] It must not be thought that Paul had nothing to say about human effort. Without any sense of inconsistency he passed from the gospel of Divine grace to ethical demands and appeals. This is part of our difficulty with the epistles. " It is not easy to make all the details of Paul's doctrine hang together. Like most men, he has behind his thought two or three systems, not altogether consistent " (Bulcock, " The Passing and Permanent in Paul," p. 135). But there is no lack of moral exhortation. "No one has more cogently than he presented the tremendous moral endeavour to live out the righteousness of God. From this ethical point of view, to which the time-process is all-important, righteousness is a gradual attainment " (C. H. Dodd, " The Meaning of Paul for To-day," p. 114). Dr. Anderson Scott does not find the contradiction which is emphasized by Mr. Bulcock. He says, " The two movements, the religious and the ethical, were one and indivisible." Cf. Dr. Stanley Jones's statement that " the Gospel of Jesus is not the gospel of a Demand but the gospel of an offer. . . . At the centre of that offer is a demand . . . but once the offer is accepted, the demand dances its way into a delight and is gone." (" Christ at the Round Table," p. 137-8.)

man saves himself, a theory which, according to Prof. Paterson, shows itself where there is least evidence that man is accomplishing his task.

Here, I believe, is one of the secrets of the "Catholic" revival. It has been an easy step from salvation by effort to salvation by sacraments, and both are uncomfortably like the Pharisaism condemned by Jesus. And the way to counter what the Archbishop calls "a trend and expression of doctrine" is, not by noisy polemics or appeals to Members of Parliament, but by a rediscovery of Protestant truth. I do not mean a slavish imitation of Paul or Augustine or Luther or Wesley, but the recovery of a Gospel the centre of which is not the nature and achievements of man but the Being and Works of God. Paul met the Colossian heresy by a positive statement of Christology. We must meet the present situation by a positive proclamation of the central truths of evangelical Christianity.

But this is only a beginning. It is good to work one's way through to evangelical doctrine; but it is impotent if it remains only a doctrine. What is most needed is a revived sense of God in daily life. The real trouble with much of our Protestantism is that it has become secularized. We trust in machinery more than in the inspiration of the Holy Spirit; we believe more in committees than in silent prayer; we vainly think that something is being accomplished if we indulge in demonstrations; we think more of propaganda by advertisements than of the power of personal influence. If this is the attitude of Churches as corporate bodies, it is not surprising that as individual Christians we are losing the art of living with the Father. Every day is not begun, continued and ended in Him. We do not instinctively turn to Him in every crisis, as Jesus did. We do not praise Him with every breath, like St. Francis. We do not find Him in birds and flowers and the songs of children. In this respect we have much to learn from simple-minded Christians who have never read a book of theology and never raised their voices in the public meetings of the Church. There is much that is admirable in our religion. In many ways we are superior to our fathers and far superior to the Churches of the New Testament. But we have not progressed in the consciousness of God. The outward and visible sign of this is the loss of the habit of prayer. The prayer meeting has lost its popularity. Even private prayer is largely crowded out by our many public engagements. Men holding important office in the Church can be found to confess that they have no delight in prayer and do not feel the need of it.

This is a frank confession and I am afraid that no one will rise up to deny it. But I find no such confession in the Archbishop's sermon. On the contrary I find him saying that Anglicans have been learning "how to pray—to pray together and apart." "It is beyond question," he says, "that the devotional life of the Church has been made a reality in countless homes." He reports also a revived spirit of worship in

the public gatherings of the church. I am reminded in reading the sermon of some words written by the late Baron von Hügel. They are these: "Be the sins of commission or of omission, chargeable against the Roman Catholic authorities or people what they may, in that faith and practice is found a massiveness of the supernatural, a sense of the world invisible, of God as the soul's true home, such as exists elsewhere more in fragments and approximations and intermittently." I am reminded also of a young student who came up to one of our Universities a Congregationalist, but followed (as male students will) a woman student to another Church, which happened to be Anglo-Catholic. At first he was amused and told his friends with laughter what he heard and saw. But afterwards he became impressed by the sense of adoration. Had he been a student of psychology even that sense of adoration might have made him suspicious. We know how easy it is to escape "from the venture of life into the blue dome of awe." But there is an awe which is essential to pure Christianity, an awe which consorts well with the "courage which dares to ask what is truly sacred." Why is not that awe more common in our worship? Why is it that the last thing suggested by some congregations is reverence?

I am aware that this paper may sound pessimistic, almost fault-finding, and so may be condemned by some of my readers. Be that as it may; the one question that concerns me is this—Is it true? If it is, I submit that we should be more anxious about the poverty of our own religious life than about the errors of others, and that those errors can in the end of the day only be corrected by a Church that is fully Christian.

FRANK H. BALLARD.

CHRISTIANITY AND THE FUTURE OF POETRY.

IN his recent book, *The Gospel and the Modern Mind*, Dr. W. R. Matthews expresses the opinion that the New Testament has suffered because it has been but rarely interpreted by poets. One could go much further than this and remark that the New Testament has made singularly little appeal to great English poets. Since Dr. Matthews's views may well be right, to inquire into this phenomenon and ask whether it is likely to persist may be a subject of importance.

That there is an inevitable antithesis between Christianity and Art or even between Art and Puritanism, rightly conceived, is not now held by thoughtful people; that the former could ever have been entertained in the presence of the evidence to the contrary afforded by architecture, music, and painting is remarkable But, superficially, measured by the absence of achievement, there would appear to be an antithesis between Christianity and poetry. It is not difficult to point to the direct or indirect influence of Christian ideals upon poetry from the Middle Ages to Milton and onwards from Milton to the present

day, but one cannot point to an increasing influence of those ideals in the realm of poetic art. But Pantheism, the love of Nature generally, Platonism, and acceptance of an æsthetic obviously have had far-reaching effects.

Though Christians are eager to assign to their religion the provinces of beauty, truth, and goodness, the concern of Christianity with the first is not immediately perceptible from its teachings; indeed, the apparent omission is so noticeable that it has called forth many apologetics. The poet must have the stimulation which is afforded by a contact with lovely forms or ideas, and even where there is, in an ordinary sense, beauty in Christianity it seems to be overborne by drama, as, notably, in the account of Gethsemane and the Crucifixion. The moral perfection of Jesus has not hitherto exerted a creative effect upon the poetic consciousness nearly as powerful as, for example, the legends of Endymion or Prometheus Unbound or the contemplation of Tintern Abbey.

One cannot exclude from a consideration of this curious situation the fact that, to the Christian, morality is ultimately dependent upon mysticism; the justification of Love and the high conduct enjoined by Love is, to the believer in the teaching of Jesus, a non-rational one. It follows, therefore, that great poetry arising from this inspiration would appeal to the most heightened consciousness of which mankind is capable—a consciousness to which not only has the great majority of mankind not approached, but to which it has not yet aspired. The poetry of Christianity, consequently, may be in the future, and eventually pour out deep and pure, independent of medieval legends and other accretions and free from theological encumbrances of later centuries. One feels that a small movement toward this end was made in the last century, more particularly by Browning, but although Browning had the power to rise he had not the power to soar, which latter is what a Christian inspiration most demands of a poet.

It seems impossible to believe that modern Romanticism of genuine depth can rest upon any other than a Christian basis; for no idealism—and one may, for the purposes of this article, rightly use that word in place of romanticism—can endure unless it takes account not only of the pleasant things of life but also of the unpleasant. Christianity does this, and pre-eminently does it face the fact of Death, which, however little one may dread it as an individual experience, affords the most serious challenge to beauty, love, and goodness, three things which idealism holds to be indefeasible. The resurrection of Jesus is the most reassuring fact to which idealism can turn in the known history of the Universe.

> For I say this is death and the sole death
> When a man's loss comes to him from his gain,
> Darkness from light, from knowledge ignorance,
> And lack of love from love made manifest.

There is, of course, no denying that Christianity prior to the twentieth century was, in its doctrines, conspicuously anti-Romantic, but few in England to-day would regard Jesus as other than the supreme Romantic, or assert that Christianity should do otherwise than emphasize this characteristic of its Founder.

The poetic interpretation of the Gospels in a vital, illuminative sense is primarily, as has been said, a problem of attaining to the requisite consciousness. In spite of what has been said by some psychologists to the contrary, all poetry of lasting significance is the product of an exalted consciousness, and in this, one may reverently say, the poet is allied to Jesus. At what point can the religious sense and the poetic sense meet? The religious sense at its profoundest often has to resort to a symbolism in an attempt to convey something of its most abstruse experiences; the poet employs imagery, sometimes entirely for the purpose of sensuous enjoyment, but on other occasions for an end not dissimilar from that of the mystic; and imagery has the advantage that it has much more of clarity than symbolism. A symbolism which came nearer to imagery (though it also came nearer to earth) would be more valuable since it would be more intelligible; an imagery which moved towards symbolism would be more expressive of the highest experiences of the poet. The poet as symbolist, whether as a religious mystic or as a visionary, such as Blake, apart from the difficulty of an assessment of the actual value of his perceptions, unavoidably limits the breadth of his appeal; and, whether or not religion and poetry are in the last resort esoteric, they fail of their universal purpose if they are primarily so.

The view that a definite relationship should be established between poetry and religion or between poetry and metaphysics is becoming increasingly shared, and among prominent participants are men of temperaments as different from one another as those of Sir Henry Newbolt and Mr. George Santayana. Naturally, the tendency is not one which commends itself to much of literary criticism—or, rather, literary comment—because it is a reflection upon the sufficiency of rationalism from an unexpected quarter. But where fixed rationalistic principles do not obtain, an uneasiness is also often displayed at these stirrings which, quite conceivably, may precede a definite literary movement. "Mundane appearance is not, for the greatest poetry, a veil which hides the eternal reality; it is itself the eternal reality. But it takes a poet to see, and a poet to reveal, that it is so." So wrote a contributor to the *Times' Literary Supplement* a little while ago, being critically apprehensive of this tendency. If his view were correct then, clearly, there could be no connexion between poetry and religion, for certainly Jesus taught that mundane appearance is a veil which hides eternal reality. But surely it is difficult to prove that for the greatest poetry mundane appearance is the eternal reality. Fortunately, the weight of evidence is the other way;

fortunately, because if poetry were to make such a claim it would be guilty of the absurdity of demonstrating its own superfluity. Prose is fully adequate to deal with mundane appearance.

The writer's statement was made in an endeavour to release poetry from the necessity of a metaphysical background, although, interestingly enough, he says subsequently that " the problem of poetry is, in a sense, truly a religious problem." " Is the soul," he inquires, ' flung pristine and spotless, into Life and Time, with haunting memories of past beatitude, as Wordsworth and Shelley dreamed ; or is it something created out of the effort of the living man to adjust himself to the stress and flow of experience ? It does not matter that the soul is not an entity known to science ; it is known to experience, it is of the essence of poetry. The soul is the organ of ' the vision and faculty divine,' and for those who respond to the vision the soul must exist. But much depends upon whether we conceive it as an alien and a sojourner, languishing amid the real, or as a power and a potency created by the working of the real upon the raw elements of human nature—the last perfection of human maturity." To Goethe and Keats this writer later ascribes the high poetic faith " that a man may reach a point of growth such that, in spite (or in virtue) of his own pain and the pain he feels for the pain of others, he can look out upon the world and see that it is good. From loving reality by instinct (which is the poet's birthright) he can advance until he sees that reality is to be loved ; that no more perfect thing can be than the things which are ; that this will always be so to the vision of the man who can see it. To such a vision the change and death from which we shrink is life itself ; and immutable perfection a youthful dream."

These passages reveal a mixture of thought. The writer evidently rejects Platonic, as much as Christian, ideas of the pre-existence of the soul—those ideas which so much influenced Wordsworth and Shelley—and his belief that the soul is something which is created out of the efforts of living man is clearly a Christian belief. But, to Christianity, this creation is not merely a matter of adjustment to the stream and flow of all experience ; it is more exactly put in Eucken's words : " There can only be a question of immortality when man has formed a central core of spiritual life of his own, when he has become an independent bearer of spiritual life. Now he is not this at the start, but the possibility of it lies within him, and this very possibility itself announces a greater depth in his nature." The fact that Platonic ideas of the pre-existence of the soul are no longer tenable must compel poets for whom the soul " is of the essence of poetry " to explore the promise and the conditions of this greater depth accessible to a nature both human and divine.

To look upon the soul " as a power and a potency created by the working of the real upon the raw elements of human nature "

is to attempt to separate religion from the spiritual. Goethe may have held that no more perfect thing can be than the things which are, but to Keats more perfect than the things which are—in the sense of their immediate presence—were many things which had been but still could live within the imagination, to him

> A thing of beauty is a joy for ever:
> Its loveliness increases . . .

The *Times* writer is desirous of retaining the soul and yet insists that it is entirely a material product, an insistence which, logically, leads to determinism—and against determinism poetry bears undying witness. The writer clearly does not believe in any form of immortality and yet he is a lover of poetry. He is faced by the dilemma that poetry has no meaning if it is deprived of reliance upon spirit, and since this would be equally true of religion, the problem of poetry "is in a sense" a religious problem.

But is it necessary to get into such a tangled thicket because of the exhaustion of some of the Platonic and other great ideas which have hitherto inspired much of English poetry? The writer of the passages commented on above relies, it would seem, upon Goethe, Shakespeare, and Keats for support of his theories. Keats, as has been shown, does not bear them out. Shakespeare certainly was the poet and dramatist of immediate reality, one who had conceived that "life is the book to study." Nevertheless, one cannot attribute to him, without being presumptuous, the conviction that "no more perfect thing can be than the things which are."

Such a statement as this last is not supported by great literature other than by that which is the product of the most uncompromising type of realism; neither is it upheld by the discoveries of science, with which the Christian teaching that in the Father's house are many mansions is in close, and may be in full, accord. There will be differences of interpretation, but many scientists would not dissent from the implication in that teaching of the possibility of spiritual growth and persistence. Surely, too, from an ordinary human approach to this matter, it will be generally agreed that men of a sensitive nature have an acute feeling of their own incompleteness and imperfection. Much of what the above writer says is in harmony with the Christian belief in a law of spiritual progress, but the Christian parts company with him where the soul is regarded only as a power and a potency which are the outcome of the working of the real upon the raw elements of human nature. The spirituality of poetry is the outcome of a process which is the reverse of the working of the real ("real" in the sense of the writer whose opinions are being considered) upon the raw elements of human nature; it is the outcome of the upward movement of a force within personality, penetrative of the apparently real, a revelation through realization of the essential by the poet's own spirit.

The poet's spirit is born, as the spirit is born in all men, of a ommunion with the Spirit without; the closer the communion the eeper the formative influence of the external Reality, that Reality hich exists in immutable perfection and yet which seeks to express elf in a realm other than the perfect, the expression transforming id elevating mankind. Shakespeare, remarks Mr. John Masefield a comment on "Love's Labour's Lost," seems to have risen from e writing of this play certain that poetry is not given to the trained ind nor to the untrained mind, "but to the quick and noble nature, rnest with the passion which stands the touchstone of death." e poet has, in fact, to share more intensely than most men some- ng of that nature which gives to Jesus His immortality, if he would at his art be truly art and endure.

The views quoted above have been examined at some length ecause whilst there is a general recognition of the inadequacy of odern poetry (which although often accomplished is almost uniformly inor) there is also a pronounced indisposition on the part of most of ose who recognize this shortcoming to connect poetry with the urce out of which I believe that more abundant life can come. his would be true, I am inclined to think, even of Sir Henry Newbolt, ho is one of those who most clearly see the imperative need for an ientation in poetry. "If," said Sir Henry in the Warton lecture "Poetry and Time" delivered in 1918, "a poet, though believing the existence of evil, and profoundly regretting the darkness of human e and the hardness of those 'thoroughfares of stones' which we ve to tread in our pilgrimage, if such a poet were intellectually nvinced that whatever the state of the Universe now, it must in- itably improve, and the state of each conscious individual in it ust inevitably improve, until they reached a final state of perfect odness or at least of very great goodness—a vision of reality now scured by the illusion of Time—surely his poetry would have the wer to give, as only poetry can give, consolation and encouragement the evils of the present." Sir Henry regards this desirable convic- n as one which may proceed out of philosophy. Possibly so, but ch a conviction is already contained within the Christian belief; ere is the affirmation; in philosophy may be the confirmation. he great need of a poet is always that of emotional stimulus, and is stimulus philosophy does not provide. On the other hand, if e were to believe that beauty must eventually overcome the darkness the world and that the highest form of beauty is to be found in sus, then the appeal to the emotional nature made by that con- tion would result in creative activity.

So far the beauty of Jesus has not been sufficiently meditated upon; ention has been chiefly concentrated upon teaching and incident, d where art has concerned itself with the appearance of Jesus, the ults are mostly unimpressive. Failure of representation is inevitable

in painting and sculpture, because of the transcendent element of the Christ which cannot be portrayed, although there need not have been so much of travesty or limitation through an insistence upon effeminacy as there has been, or that solitary other extreme to which Mr. Epstein went in an endeavour to get away from convention. The poet, however, is not to be concerned with the presentation of a conception of Jesus in a material; but he should allow the creative influence of a supreme beauty—beauty of a higher grade than that of Nature—to flood his soul.

If poets were to do this—and a number of the younger imaginative writers are turning to Christianity for inspiration—then we may look for that interpretation of the New Testament by poets the absence of which hitherto Dr. Matthews rightly regards as a serious misfortune. Such interpretations cannot resemble at all closely the contributions which are continuously being made by criticism and research generally; they will be more in the nature of providing additional visionary gleams, lighting up the landscape of life, and perhaps the landscape beyond, by flashes of insight, linking the beauty which man creates within himself by the conduct of Love to the immutable perfection of God which lies without. This, as has been said, may result in the employment of an unusual imagery; and, not inconceivably, it may contribute to the development of poetical technique, for although deliberate construction and revision modify poetic forms, a technique which is not artificial is, in essentials, the outcome of a response to the demands of content.

PERCY RIPLEY.

AN ALTERNATIVE INTERPRETATION OF THE PARABLE OF THE UNJUST STEWARD.

No one can read the literature on the Parable of the Unjust Steward (*Luke* 16^{1-8}) without being struck by the perplexity of the commentators. Quite a number begin by an admission of the baffling nature of the story, especially when taken with the Lucan comments and additions. If in many cases the expositions are unconvincing, one comes gradually to suspect that this is because the writers are not entirely able to satisfy themselves.

The ordinary explanation is that from the cleverness or foresight of the steward or bailiff in adapting his methods to a crisis in his employment Jesus meant to teach the need for the like cleverness or prudence (*providentia*) in the affairs of the kingdom, and especially that the disciples (to whom Luke says the parable was directed) were to use money and possessions to provide for the life to come.

1. In this explanation the first and greatest difficulty is that Jesus commends the conduct of the steward. "The Lord" (v. 8) probably

means Jesus, as I shall try to show. But even if it means the employer, Jesus, as telling the parable, stands in praise behind the praise of the employer. Now the skill of the steward's action is not of a very high order, whether we call it cleverness or prudence ; on the other hand its dishonesty is manifest and must have challenged the hearers. Is it probable that Jesus would have drawn a lesson of the need for holy prudence from a story in which the arresting impression is one of fraud ? It is this suppressed question which has left the commentators so ill at ease. They have been driven to minimise the dishonesty so as to be free to fix all their attention on the steward's skill. Edersheim actually wrote : " He acts, though unrighteously, yet strictly within his rights," which is to say that he had unusual success in squaring the circle.

Others would explain that, since dishonesty is an every-day habit to the Easterner, it would not strike the original hearers as it does Westerners. That involves two misconceptions. It may be admitted that in parts of the East petty dishonesty is more common than in the West. Yet none but the most cynical of Eastern teachers of morality will shelter it under the wing of his expressed approval. However his conduct may betray honesty, it is that which the respectable moralist will always preach. But we are here dealing, not with any odd country of the East, but with the Jews of Palestine. Suppose we take the literature of the two centuries before Jesus and the same period after [1], where can we find any toleration of dishonesty or teaching related to the common duties of life ? The Jews of that day were probably among the most honest peoples of the earth.

Again it is improbable in the extreme that the master who suffered from a fraud would give it praise. In my experience of the East a man defrauded insists on punishment, if he has the power, and, if he has not the power, works off his grievance in hysterical complaint.

It will not do, therefore, to pass over the dishonesty as if it were merely part of the casual background of the story. It is one of the main features.

Overshadowed by this one grave objection there are other unrealities which would by themselves be convincing against the usual interpretation, if they were set in an unobstructed light.

2. As Latham pointed out,[2] the salient point which first catches the interest is in the words, " Take your account and write eighty " - " fifty." The dishonesty, the first outstanding feature, manifests itself in a second feature just as outstanding, a fraudulent reduction of debt by a servant in a position of trust. The standard explanation does scant justice to the natural emphasis of the story, as it is perceived by the ordinary reader. It is of course a commonplace that Jesus

[1] The condonation of the legendary evasions of ancient heroes of the race is a different matter ; and that not only among the Jews.

[2] *Pastor Pastorum*, pp. v. and 386ff.

did not mean every detail of each parable to provide an edifying lesson; at the same time among His parables there are few of this length and elaboration of detail in which the lesson touches the story at one point only and that not the most impressive.

3. Then again the comment in verse 9 ("Make for yourselves friends from (ἐκ) the mammon of unrighteousness") has done much to support, if not to create, the current explanation. It is always understood to apply the narrative to actual conduct and to teach men to prepare for the next life by a prudent use of their wealth. But the story turns on something quite different, the prudent use of somebody else's wealth, misapplied to suit the steward's purpose. If the lesson commonly drawn is what Jesus really intended to convey, surely a teacher so completely at home in the parabolic method could have found a dozen other stories which would have illustrated it with greater fitness.

4. But further trouble arises when we try to probe more deeply into the "spiritual" teaching which the parable is supposed to give. Only with misgiving can we apply the word "spiritual" to the counsel put into the mouth of the Master, for no use of money can give heaven. For that reason the standard explanation should not be accepted if another theory will fit the text. The reply is made that in the parable of Dives which follows Jesus taught that almsgiving could admit to Paradise. That section and others more or less parallel in attitude require separate discussion and are too complicated for us to deal with in one article. But we must admit that they treat of conduct and merit with an apparent crudity—it may be only apparent—which should make us glad to be free of the compulsion to swell the list by adding the Unjust Steward.

When they are put together, the objections to the ordinary reading are exceedingly strong.

The purpose of this article is to suggest that the parable is really a criticism of the Pharisees by means of a story throwing the light of truth upon their methods. Hastily summarized, the following is the explanation:—

The Pharisees were the stewards of God; fearing a loss of power and anxious to hold their followers, they made concessions as against the strict law such as involved an immoral cheapening of God's demand. Jesus ironically praises them because at such manœuvres they are so much nimbler than the real children of God. The passage about making friends with the Mammon of Unrighteousness may perhaps have a connexion with the parable, and, if so, was an amplification of the irony of verse 8. The remaining verses (10-13) are quite unconnected.

We must now follow the parable point by point.

(*a*) The parable was not addressed to the disciples, except as Jesus intended them to learn from the teaching He gave to other types of listeners. It is quite according to the practice of Luke to take a

piece of the teaching of Jesus coming to him, so to speak, unlabelled, nd to fit it with an introduction or close. Sometimes these editorial dditions show that he had missed the point of the saying. If Synoptic riticism had advanced far enough in Latham's time to allow him to isregard the introducing words, he would probably have found the eal meaning, for his criticism of the standard view is excellent.[1]

(*b*) God is the master and the Pharisees are His stewards. They it in Moses's seat and with so good a title that the disciples are to bey their precepts (*Matt.* 23^{2f}).

(*c*) But their sway is threatened and they are anxious about their ture. The signs of the times suggest that God's favour may be ithdrawn. If it makes a heavy demand a legalistic code or religion always in danger of supersession, because it is always unpopular. n this case the Pharisees had to struggle against the passive obstruction of "the people of the land," ("this people that knoweth not the w") and with active opposition from the Sadducees, rejecting the raditions on which they relied, and from the "Epicureans," the Hellenized apostates who turned away from the Torah and the ancient ustoms to follow the cosmopolitan culture of the great world. It as increasingly hard for the Pharisees to hold their position.

In the main such opposition did them credit. But the criticisms f Jesus were harder to meet, they contained an implicit prophecy hat the course of the Pharisees was almost run. They were "blind uides"; by such a judgment Jesus indicated that before long they ould be displaced. In one passage he made the prophecy explicit; the vineyard," he said, "will be given to others." *Matt.* 21^{45} efers this to the Pharisees in so many words. But even if we do not ccept this authority and prefer to believe that Jesus was thinking ainly of the fall of the priestly orders, any hearer would guess that ese would drag the Pharisees with them in a common ruin. Further, e hostility of the Pharisees towards Jesus seems to indicate a feeling hat His popularity threatened their leadership.

(*d*) In facing the danger they did what all legalists do—they made ispensations and offered accommodations in order to retain power for eir system.

They were trustees for the law of God, but they took His account nd bade men write eighty or fifty in place of the full demand. It that with which Jesus charges them—the reduction of the Divine aim with the purpose of ensuring their popularity and the survival their leadership. He was girding at the elaborate fabric of Jewish suistry, the existence of which is a commonplace of the study of

[1] *Pastor Pastorum*, pp. v. and 386ff. The explanation which he favours—that he apostle must learn to pass the imperfect accounts of those under his care, *i.e.*, o acquiesce without undue severity in what seem to his first judgment to be real ailures of loyalty to his Master—breaks down because the initiator of dishonesty n the story becomes in the interpretation the moral censor in danger of too great severity to the wrong initiated by others. On Latham's reading we should have o assume that the apostle, like the bailiff, had first prompted the dishonesty.

Judaism for two or three centuries before and after the Christian era. The Sabbath law supplies some of the clearest illustrations. On the Sabbath a man might not tie knots, but the rule was modified to allow of the tying of a knot which could be unfastened with one hand! The Talmud forbade a man to lay hold of a beast fallen into a pit in order to lift it out on the Sabbath day, but he might supply it with food, or if that were impossible, he might carry mattresses and cushions to give it purchase enough to extricate itself. Such cases all involved accommodations which violated the guiding principles of the Pharisees; they professed and indeed believed that it was profoundly important to keep the Sabbath law, and then worked out devices for dodging the strict command. On their showing the bill was a hundred, but they told men to discount it.

To themselves they were even more indulgent; in *Luke* 11[46] Jesus charges the Scribes with laying grievous burdens on others, but refusing themselves to touch them with a finger.

But there were more serious cases in which it was clear that they did despite, not merely to the tradition of the elders, but even more to those eternal truths about God and man which Jesus saw to be the real purpose and meaning of the law. Here the Gospels are more decisive, for more was at stake. The Corban passage is a good instance. The Pharisees used traditional concessions to nullify the natural requirements of God. Klausner, the Jewish historian, writes as follows[1]:

"Yet the casuistry and immense theoretical care devoted to every one of the slightest religious ordinances left them open to the misconception that the ceremonial laws were the main principles and the ethical only secondary. To the orthodox Pharisee (and to the modern orthodox Jew) the violation of the Sabbath and the oppression of the hireling were alike crimes deserving of death (and *to the average Jew of all times the former seems the worst crime*) . ."

When once the idea of this last bracket is dominant, a society is sure to develop a casuistry of the sort that has brought the word into disrepute. Its teachers have lost touch with moral reality and write fifty when a hundred is the debt men owe to God. It was against such casuistry that Jesus directed this parable. His own attitude is shown in the answer about forgiving a brother. True to the temper of the religion around him, Peter asked whether he should forgive seven times. What he sought was a limited obligation. Jesus replied with the unlimited demand of love. It was that unlimited demand which Pharisaism always tended to betray.

(*e*) Under this interpretation the crux of the old view disappears. There is no difficulty in the praise Jesus gave to the dishonest bailiff, for it was ironical praise. The "master" is, of course, Jesus. The last half of the verse is obviously His; the landholder would hardly use phrases such as "the sons of this world" and "the children of light."

[1] *Jesus of Nazareth*, p. 216. The italics are mine.

The commentators who put the praise into the mouth of the swindled landlord seem to imagine that human nature in Palestine is unlike that we know ourselves. Anyone with experience of the East will agree that employers of bailiffs in positions of trust do not usually treat their malversations as a reason for humorous approval. Taking everything into account we may conclude that Jesus spoke both halves of the verse and meant something like this :

" He was a prudent fellow, that bailiff, and so are you Pharisees ! We who live by the light of God cannot keep up with you there. In our appeal we are perpetually hampered by a loyalty which prevents us from offering accommodations like yours. But your accommodations depend on a betrayal of the demand of God and are a denial of your stewardship."

(*f*) Now we come to verse 9 (" And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness ; that, when it shall fail, they may receive you into the eternal tabernacles.") The strongest, if not the only, bulwark of the traditional interpretation is in the close parallel of the words in this verse, with those in verse 4, " that when I am put out, they may receive me into their houses." That parallel is at first sight important and may in the end be decisive in favour of the old view, even with all its other incongruities. But on closer examination this verse also challenges the commentator.

The difficulty is in " they may receive." Can the friends who have profited by your use of wealth open to you the hospitality of Heaven ? Is not that God's business ? To unlock the heavenly doors you need His invitation, not merely that of the recipients of your past bounties. It is this uneasiness which makes some commentators suggest that " receive " must be taken impersonally, whereas the natural reading makes " friends " the subject. These are real difficulties.

Therefore, if the similarities are marked enough to show that verse 9 really belongs here, it must be read ironically, like the previous verse. The " eternal tabernacles " would then be the abodes of the wicked.

At the end of all, however, I am inclined to believe that verse 9 does not really belong here and that Luke, having once misunderstood the parable, inserted a *logion* on the strength of its verbal similarity. The idea of " receiving into their houses " may have recurred often among the picture phrases of Jesus. The beginning " And I say unto you " is needless, for Jesus is still speaking. As we have said, at least the latter half of the previous verse is His. Further this opening reminds one of other passages where by the use of such a phrase Luke shows that he is piecing in some new bit of material, with a rather uncertain touch.[1]

[1] I believe it is possible to trace six other places in Luke in which ὑμῖν λέγω is the sign of a broken connexion in the sources on which Luke drew, and four with εἶπεν in the linking phrase.

(*g*) The presumption that verse 9 is a detached saying is strengthened by a scrutiny of the verses following. Obviously verse 13 is not in place, while 10-12 do not suit either the older interpretation or that which I have given. The only chance of getting a satisfactory exegesis of these verses is to keep the parable as far out of memory as possible, for all their thought is of faithfulness while the parable is a fairy tale of unfaithfulness. The three verses, 10-12, appear to be internally connected and it looks as if the word Mammon led Luke or an earlier collector to join them to verse 9. Yet the sense of 10-12 fits better at the end of the parable of the Pounds. Can they have become detached from that position ?

(*h*) It is probably relevant that verse 14 makes explicit reference to the Pharisees. Dr. Vincent Taylor writes[1] :

" Even in the case of the Parable of the Unjust Steward, which is addressed to the disciples, we are not allowed to lose sight of the Pharisees, for the parable is followed by the words ' And the Pharisees, who were lovers of money, heard all these things and they scoffed at him '."

I do not think this is accident or caprice. The whole of chapter 15, culminating in the section about the elder brother, is set in a conscious opposition to the teaching of the Pharisees. At 16^{1} Luke makes the disciples the recipients of the message but by 16^{14} he brings in the Pharisees again—it would not be too much to say, drags them in. For in verses 9-13 there is no reference which challenged the Pharisees more than the Sadducees or any other religious group. The insertion of the note that they were φιλάργυροι more than others is not convincing. It fits the four verses that follow as little as those that went before, and reads like a characteristic fumble of the author in search of a connexion. It might well be a later gloss.

But if it stands, the point is that Luke felt bound to bring the Pharisees in. May not this be an external corroboration of the position we have taken on the internal evidence, that—like the passages which precede and follow it—the parable of the Unjust Steward was directed against the Pharisees, and that, though he misunderstood it, something in Luke's material or some unwritten tradition left him with an inexplicable compulsion to mention the Pharisees not many verses after the parable's close ?

In conclusion we may say that, though we have no direct parallel, it was in keeping with the rest of the message of Jesus that he should give this lesson against casuistry in its baser form. Such casuistry is the product of any religion which has formulated itself into rules of faith and conduct. The next stage is inevitable ; for the sake of the ecclesiastical machine its ministry feels bound to make concessions. Jesus, on the other hand, was always teaching that for the sons of the Kingdom the only way was to have done with calculations of less and

[1] *Behind the Third Gospel*, p. 156.

more and to give the very last ounce. We have already quoted the passage on forgiving to seventy times seven. With it we may remember the demand made on the rich young ruler, "Sell all that thou hast . . . and follow me," or the rejection of the lawyer's casuistical question, "Who is my neighbour?" in order to replace it by the fundamental thought "How can I become neighbour to any man in distress?" Jesus implied that, when men attempt to express the spirit in rules, the spirit will vanish, and that religion is never safe except with a positive and passionate devotion that rises far above law. The above explanation of the parable involves a very slight extension of teaching such as Jesus often gave.

FRANK LENWOOD.

FOREIGN REVIEWS.

Le Non-Civilisé et Nous, Différence Irréductible ou Identité Foncière? By RAOUL ALLIER. Paris: Payot. 25fr.

Since the eighteenth century it has been an axiom among psychologists and others that human nature is always and everywhere the same and that between primitive peoples and ourselves there is only a difference of culture and development. We should think and act just as primitive men do if we were placed in their position. This traditional view has been rudely challenged by Lévy-Bruhl and his associates of the French Sociological School of Anthropology. They have advanced the thesis that there is a fundamental difference between the mentality of the civilized and the uncivilized. The mind of primitive man is not, they declare, orientated like ours. His mind is not susceptible to contradiction and is a stranger to our laws of thought: it is not logical but pre-logical. The theory, if widely accepted, would cut the nerve of missionary enterprise, which is founded upon the belief in the unity of the human race.

Two years ago in his monumental work, now crowned by the French Academy, *La Psychologie de la Conversion chez les Peuples Non-Civilisés*,[1] Prof. Allier broke a lance with Lévy-Bruhl and his followers. In the present volume the veteran professor of the University of Paris returns to the attack. His operations extend over a wide field and he makes effective use of illustrative material gathered from many sources. He points out that what differentiates primitive man from us is his belief in magic. This belief dominates his mentality and gives it its form. He is ceaselessly thinking of strange powers which surround and threaten him and which others may use against him. M. Allier then asks whether there are any bridges over the gulf between the mind of primitive man and our own. He finds that there are many such bridges. The same mentality leading to the same results appears among us. Scratch the civilized man and you find the savage. Many civilized people repose great faith in talismans, charms, and amulets. In one part of France the peasantry, to assist a child in cutting its teeth, hang round its neck a bag containing three mole's paws; to be efficacious the paws must be taken from a living male mole and two must be fore-feet and one a hind foot. The chain-prayer is also cited as a case of civilized man's belief in magic: in order for it to act it is not necessary for the one who uses it to be in a spiritual frame of mind; it is sufficient if he copies it out without even thinking about it. This confidence in the automatic and miraculous action of a rite or of a formula is found in many guises. In support of this point M. Allier examines in an interesting fashion the psychology of neurasthenics and of infants, with their belief in the virtue of words and phrases and in action at a distance.

This examination concluded, the author states and defends his own conclusions. In his judgment the minds of civilized and non-civilized function in the same fashion. Both believe in magic, and the only difference between them is the extent to which they hold this belief. Among the civilized, however, the belief stands in contradiction to the rest of their intellectual and moral life. It is a mystery and almost a scandal that it should thus co-exist with that which should make it impossible. In this connexion the author cites some remarkable cases of cannibalism in Europe in recent years. Between the two portions of humanity, then, there is no

[1] Reviewed in THE CONGREGATIONAL QUARTERLY, IV., 237.

irreducible mental difference. What explains the differences upon which Lévy-Bruhl has laid so much stress is that the progress of the non-civilized has been arrested, this arrest being due to the absence of suitable stimuli, and especially to the deadening influence of magic through long millenniums. The paralysing fear which it induces incapacitates its victims for all intellectual effort: it fetters their minds in the search for rational causes. The believer in magic finds himself in a vicious circle. Magic is the cause of all his terrors, and at the same time it is the only remedy he can invoke against them. Stress is also laid upon another cause of arrested progress. In societies in which neither religion nor convention limits the indulgence of the flesh and polygamy stimulates the senses men, as the evidence shows, are often given over to unbridled sensuality. Wherever sensuality becomes an obsession, the mind is turned aside from all other preoccupations and pursuits and the whole moral and intellectual nature undergoes a deterioration.

Prof. Allier writes with the usual French clarity and his book should receive a warm welcome from scientific students of religion, missionaries, colonial administrators, and all others who are brought into close contact with backward peoples.

A. C. Underwood.

MODERN SPAIN.

At last we were in the boat train, breathless and excited, still only half able to believe ourselves on the way to Spain. And yet it was true. A few moments later we were rushing swiftly and smoothly toward the coast. Now we are past Basingstoke and whilst still wondering at our own good fortune, and scarcely daring to believe it, we are gliding into Southampton. An hour later, the white and gold steam yacht *Reina Maria Cristina* cast off from her moorings and the next morning we were crossing the Bay—no bay of storms for us, but sparkling sapphire and turquoise in the sunshine. Past Ushant we were out of sight of land until, forty hours after leaving England, we saw the north coast of Spain and steamed into the jewelled, land-locked bay of Santander, the Cantabrian hills in front and on our right, on our left the beginnings of the Pyrenees and the Basque country.

The Asturias country is not dry and barren, for there is frequent rain all through the summer. The rounded limestone hills are covered with soft emerald green turf even in August, and the combes between filled with chestnut trees and oaks. It is indeed a wonderful coast, and the freshness and interest never flagged during our all too brief stay of nine days, from the moment when a snowy-sailed racing yacht came up to the steamer and circled round us and someone exclaimed "The King!" and Alfonso XIII it really was, steering himself, with four men friends, all in spotless white, and a girl in a crimson frock like one deep-coloured rose petal on the white deck. He has a summer palace here on the promontory, running out into the bay, and lives a life among his people in the charming feudal way which has died out with us. One evening we hired a fishing boat and rowed about in the moonlight until one in the morning, whilst an old fisherman with a Bardolphian head that would have delighted Hogarth, entertained us with an absolutely ceaseless flow of talk. He it was who struck out an extraordinary descriptive phrase about the king. He lives, said the old man, *una vida de precipitación*. A perfect description of this magnificently built athletic figure, whom the peasants know as the man at the wheel of a racing car flashing past at seventy miles an hour, or at the tiller of a spotless racing yacht that skims the sea like a swallow, or as a reckless horseman among a band of polo players only less reckless than himself on that wonderful piece of turf that fringes the bay. Probably no polo ground in the world has a more glorious setting.

Spain is extraordinary. She has yet few railways, but a system of magnificent motor roads. Her constitution is democratic rather in name than in fact. The feudal spirit of the old-fashioned English village is combined with extreme modernity, so that a nobleman like the Marques de Comillas may be both a medieval baron and the very active director of a huge steamship company. Perhaps, indeed, Spain will be found to have skipped the Victorian era of Northern Europe and the railway age. With her there may be no intermediate stage of uncomfortable hobbledehoy period between the diligence and the motor car, no clouds of foul coal smoke between the old hand-work and the new age of electricity, of "white coal," and of the internal combustion engine.

We motored one day to Santillana, the tiny town of cobbled streets and carved wooden balconies, glorious with flowers, orange trees in blossom, roses and magnolia peeping and trailing over every wall—the town where the fabled Gil Blas was born; and there we had a real Spanish lunch that lasted two hours and was made up of an uncountable succession of tiny courses. Yes, they know how to lunch in Spain, in the leisurely Oriental fashion.

A mile from Santillana on a rounded green hill-top are the famous caves of Altamira, the best of all the prehistoric roof paintings yet found; a limestone ceiling completely covered with frescoes of bisons, deer, wild horse and wild boar, in three and four colours—at least 22,000 years old, they say! It was amongst these hills that the Christian cause maintained itself during the Moorish occupation, for the Asturians have always been unconquerable. Leon, to the south-west, was the great Roman military station in the time of Augustus, where the regiment constantly stationed gave its name—legion—to the permanent camp there—a Roman Peshawur or Rawal Pindi. The untamed Cantabrian was always giving trouble, as Horace tells us.

Beware the Cantabrian, especially when he brings presents!

They are a finely built, handsome race, strong and sturdy, very industrious, and extraordinarily clean and fresh-looking. Only one person did we see in the Asturias who was not apparently happy and healthy—a poor leper with face half eaten away, who stood in the little triangular plaza at Santillana.

It may be that in the South, life is lounged away with an orange and a cigarette; *we* saw nothing of indolence. Every inch of cultivable ground was beautifully tilled, the chief crops in the Asturias being lucerne and maize. The donkey is everywhere, of course, with the two *cestas*, great pannier baskets, and the country people sitting between with feet crossed along the animal's left shoulder. And the oxen, beautiful fawn-coloured beasts, with the yoke corded to the base of the long curved horns and sometimes a red fringe depending from it. Then a motor-car dashes by!

One day we went a long ride into Old Castile—ninety miles (150 kilom.) each way—climbing up, up, up the hills past village after village, and crossing and re-crossing the stream we were following, until at last we emerged above its source and of a sudden the whole face of the country changed. We were on the roof of the world, on the open veldt, amongst dry heather-like expanses of creeping thorny plants and occasional kopjes of grey stone. For miles not a soul is in sight. We had left green hills and chestnut woods behind and were in Castile, bare, wind-swept, sun-baked. The people changed in face and appearance. The crops, wherever a thin pocket of soil allowed a village to appear, were now rye and potatoes. Two hours later, after a marvellous journey into and out of the wild gorges of the upper Ebro, we ran across the plateau into Burgos, Burgos of the Cid, and of the most wonderful oak wood carvings, of the cathedral and churches—of the

arthusian chapel of Miraflores. And still we had but touched the fringe f Spain.

The modern Spaniard is handicapped by the medieval mentality fostered y the Catholic Church, deliberately fostered. That mentality is inimical to ie existence of a middle class, as we know our middle classes. The upper asses in Spain read little and that little is mostly saccharine fiction. We oticed translations of Florence Barclay as very popular. The lower classes, ostly peasantry, probably do not read much, if at all, though they are extra- dinarily acute and intelligent, as peasants are. The working man of the dustrial class only exists in a few large cities such as Bilbao and Barcelona. e Catholic Church is consciously antagonistic to education. Consequently odern sanitary measures have little chance of being understood or practised. e Church would rather let bodies rot of cancer or phthisis than endanger uls. One has only to read the novels of the humanitarian ex-physician, Baroja, driven away from religion by this attitude, to know that this is ue. A rich and lovely land, a strong and splendid people, forced to look r progress to compulsion from above, rather than to self-development from internal impulse arising from the common enlightened will of an energetic iddle class.

How far will General Primo de Rivera be able to impose enlightenment an ignorant people ? One may guess how far from Baroja's story of the ung doctor who tried to make an old Andalusian servant keep the windows en in the room where his phthisical brother was dying.

" Many times he had told the old woman who used to sweep the room at she was to leave the windows open so that the sunshine might get in ; ut she would not obey him.

' Why do you shut up the room ? ' he asked her once, ' I want it left open. o you hear me ? '

The old creature scarcely knew anything but the southern dialect, and ter a confused babble of patois, she answered that she shut up the room to ep out the sun.

' That's precisely what I'm speaking about,' said Andrés, ' Have you heard microbes ? '

' I ? No, señor ! '

' Have you never heard that there are such things as germs . . . sort of living things that fly through the air and produce diseases ? '

' Living things in the air ? You mean flies.'

' Yes, they are like flies, but they are not flies.'

' Not flies. Then I have never seen them.'

' No. They can't be seen. But they are there. These living things are the air, in the dust, on the furniture . . . and these creatures, which e evil, die in the sunshine. Do you understand ? '

' Yes, yes, señor.'

' That's why I want you to leave the windows open . . . so that the n may get in.'

Exactly ; the next day the windows were shut, and the old woman was lling the other servants that the young gentleman was cracked, because he pt on saying that there are flies in the air which can't be seen and which e sun kills."

J. P. Naish.

CURRENT LITERATURE.

" Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1927 *or* 1928 *unless otherwise stated.*)

The Teachings of Maimonides. By A. COHEN, M.A. Routledge. 7s. 6d.

Dr. Cohen's book is a very useful supplement to Dr. Roth's Oxford essay on Maimonides, Spinoza and Leibniz, which attracted some attention recently from the small group of those in this country who are interested in medieval philosophy—and less than it deserved from the professional philosophers proper.

The *Moreh Nebuchim* is naturally a sealed book to most Englishmen, although there is an excellent translation by Friedländer. It is a long book and we don't, or won't, read long books nowadays—or perhaps we can't, more's the pity! For Ibn Maimun (to give him his real name) was a really great thinker, as anyone who attempts to lecture on him will easily discover.

This handy little book tries with some success to present the salient landmarks of his thought simply and succinctly under eleven different heads. One is regretfully forced to wonder how many modern Englishmen beside Mark Rutherford have ever read the name of Maimonides except in the pages of *Clara Hopgood*.

J. P. NAISH.

The Principle of Individuality and Value. By BERNARD BOSANQUET. Macmillan, 1927. 12s. 6d.

This is a verbatim reprint of the original 1912 issue of the Edinburgh Gifford Lectures in 1911; even the puzzling abbreviation on the margin of p. 83, and in the contents, holds its place. The companion volume on the *Value and Destiny of the Individual*, containing the lectures of the year 1912, was reprinted in 1924. Here then we have one among the central presentations of the great Hegelian-Idealist tradition. Bosanquet is conscious of his affinities with F. H. Bradley. He does not feel the impression of agnosticism conveyed to most readers by *Appearance and Reality*; for he lays emphasis rather upon the other side of Bradley's thought, according to which all appearances—in their various " degrees " of truth and reality—reveal the Absolute. In this volume Bosanquet carries on several pretty sharp polemics —against modern attacks upon the validity of the conception of natural law; against ordinary Theism; against assigning high philosophical rank to the thought of teleology or purpose, or even to history. The nisus of the Part towards the Whole is for him the higher, fuller, deeper truth. In order to get the impression of Bosanquet at his best one must turn rather to his little volume entitled *What Religion Is*; so finely impressive because—after all—it reveals living faith in a living God. Beyond that point, in Bosanquet's doctrine, all is silence. Trained within the older evangelicalism, and nobly moulded by it, he yet was not retained within the radiant circle of Christian hope. Strange and most painfully suggestive, that the old evangelicalism —in him and in others—could do so much and yet could not do more.

ROBERT MACKINTOSH.

aith in God and its Christian Consummation. By D. M. Baillie, M.A. Edinburgh, T. & T. Clark. 1927. 9s.

The Kerr Lectureship was a foundation of the United Presbyterian hurch, now merged in the United Free Church of Scotland—the late Dr. orrest's *Christ of History and of Experience* being the best known of its oductions. The present lecturer is elder brother to Professor John Baillie, Toronto. His opening chapter confesses a good deal of indebtedness to an nerican work, W. H. P. Hatch's *Pauline Idea of Faith*, etc.; later on, there e repeated references to Dean Inge's *Faith and its Psychology*; but, on the hole, the author feels himself something of a pioneer. He is capable, oughtful, earnest and exceedingly well read; and he speaks with almost much concentration to the living problems of the hour. His tempera- ent disinclines him to sharp cut solutions. He dreads the half-truth, and efers the antinomy; but he is the last of men to fob us off with a smart igram when we are facing deep problems. He has given us a morally helpful d Christian book. Not by way of criticism, but rather as a statement fact, it may be added that he has very little to say about forgiveness, and thing at all about that great doctrine known as the Atonement.

Robert Mackintosh.

orals in Review. By A. K. Rogers. 1927. Macmillan. 15s.

This volume is less a continuous history of ethical theory than a mparative study of all the leading types. The opening chapter, in culiarly interesting fashion, elicits a probable construction of the historical crates by cross-examination alike of Plato and of Xenophon. Almost very philosophy is praised for something; Schopenhauer perhaps is the litary exception to this generosity of treatment—or T. H. Green; what ur author dismisses with a sniff in Green as "Victorian" might more tingly be termed Christian. To replace the concept of moral goodness y the biological conception of general organic satisfaction is tolerably drastic. gain, everything that does not lend itself to indefinite change—everything at is not prepared for approval or rejection after trial—is suspected by the uthor of a tendency towards die-hard Conservatism. But he is learned, areful and original; apart from a few Americanisms—"debunk" is the ost flagrant—he writes well; and readers who can discount his assumptions ill find him instructive and provocative of thought.

Robert Mackintosh.

he Future of Life; a Theory of Vitalism. By C. E. M. Joad. Putnam. 6s.

Mr. Joad is not concerned with Vitalism in that narrower sense which scovers in organic life a principle above and apart from mechanism. He constructing in 168 pages a complete metaphysic of existence. Still a ualist, and claiming to discredit in the light of facts both materialistic and ealistic monism, he tentatively suggests that life enters into union with atter on the road towards consciousness—matter being, in somewhat ergsonian fashion, an obstacle to be mastered; although "struggle" and bstacles are necessary. The hypothetical goal of this "purposeful" process a state of things in which life has no more commerce with matter; not at matter will cease to exist, but that it will mean nothing to victorious nd fully emerged life. This is put forward as an attractive, however peculative, hypothesis. In contrast with an earlier book—see *Congre- tional Quarterly* for January, 1926—Mr. Joad now speaks the great name of od, who may—perhaps—be apprehended as the goal of all things but ever as their cause; things being so largely evil. Apparently, if the religious xperience forced itself upon all minds, God would be demonstrably a fact.

Or, if evolution brings humanity to that point, God will then become a certainty. In the meantime, God can only be a conjecture or a hope. Regarding survival of death, Mr. Joad half favours Mr. Broad's strange suggestion that something psychic may survive for some short time. This, it is hinted, would be a feather in the cap of vitalism, and the phenomena of spiritualism may lend plausibility to the guess. Along with a recognition of free will as a moral postulate (p. 154) there is another strange hypothesis. Freewill may be imparted by matter, and may explain the possibility of doing evil. " Genius " on the contrary, stands in the main current of evolution—admirable and unfree. ROBERT MACKINTOSH.

Inside Experience. By JOSEPH K. HART, Ph.D. Longmans. 10s. 6d.

The first word of the title is a preposition accented on the second syllable, not an adjective accented on the first. The book sets forth (in the words of the wrapper) " the point of view of that ' naturalistic empiricism ' which is most closely associated with the name of John Dewey and, more remotely, with William James." The author tells us that it is the fruit of more than twenty years' work ; it is, he says, " the outproving of these years, as these years have been wrought of living, acting, enjoying, sorrowing, learning, teaching, studying—in short experiencing."

All the philosophies that have been, says Professor Hart, may be classified from the standpoint of their relationships to experience, and thus classifying he notes four types. He calls them (1) *scepticisms*, (2) *intuitionisms*, (3) *fragmentary philosophies* (by which he means philosophies which make " invidious " selections from within experience and use them for the interpretation of all the rest of experience ; to this class he attributes " the idealisms, and realisms, the rationalisms, the materialisms, the naturalisms, and the like "), (4) his own *naturalistic empiricism*. Philosophies of this fourth type " accept all experiences as valid for whatever they may turn out to be," and " seek to develop, out of all experiences, a coherent experience : an outlook upon life that accepts the universe, ' with the lid off,' and leaving the future open, for whatever may happen." There is, of course, nothing very novel in insisting on experience as the necessary basis of philosophy. This is not the day of systems, especially *a priori* systems. Philosophy, says Professor Hart, is no longer a system of " truth " or of " ultimate reality," it is a method of dealing with the world, " a highway of imagination through the lands of experience and nature." The true problem of philosophy is " comprising all experiences and all experience within the bounds of a fundamental interpretation." That is to say, Professor Hart looks for meaning ; but it seems to us that this search for meaning is really rational only if you assume that there is an ultimate Reality which is in itself meaningful, and that the philosopher may make advances towards apprehending it. This, as we understand it, " naturalistic empiricism " will not allow. It leads the author to what we regard as a very unsatisfactory position. After maintaining that he is no longer interested in " ultimate goals," he asks, " What is the humanly real goal of all this endless struggling and striving of nature and experience, of mind and matter, of morality and religion, science and art, deliberation and education ? " His answer is the " Individual," which he proceeds to characterize (pp. 275ff). And yet, in touching on the question of immortality (about which he is agnostic) he makes this statement : " this fate—of ' sleeping with our fathers ' . . . —seems not so dire to naturalistic empiricism, since we have come to realize that *precariousness of existence* is *not identical* with *unreality* ; since we have come to understand this fundamental doctrine of all modern science—that what the universe has once produced is of the nature of reality, even though it may

me and go like a rainbow" (p. 274). It is surprising that Dr. Hart (who ewhere shows himself plainly aware of scientists' proneness to philosophical assumptions) should seem to accept this "fundamental ctrine" in such a naïve way. The chief criticism we would make, however, that a philosophy which would be an interpretation appears to stultify elf when it finds the goal and meaning of life in something which is itself thout meaning. A meaning which is unrelated to values that are ultimate not a meaning at all, but is really meaningless. And is not the notion a tle humorous that you may be consoled at the prospect of extermination the reflexion that your experiences have been real and not unreal?

E. R. Micklem.

Synthetic Psychology. By Percy Griffith. Bale & Danielsson. 7s. 6d.

In his preface Mr. Griffith informs us that, while he is an expert in water gineering, he is merely an amateur in psychology, that he knows too much water engineering to attempt to write a book about it, but that his very orance is a justification for his writing about psychology. This paradox maintained on the ground that, as an amateur, he is "more capable of suming a dispassionate attitude towards psychological theories in general an many professors of psychology whose interest is so easily diverted m facts of universal import to arbitrary conclusions drawn therefrom, cause by these alone can personal eminence be achieved." (The last clause even prints in italics.) An insinuation of this kind is hardly worthy of e who would make a serious contribution to knowledge. Mr. Griffith in t mars his book throughout by contemptuous references to "academic" ychologists, to whose labours he is obviously indebted, however much he y dissent from their conclusions. Despite his protestations, his con- bution is valuable, of course, just in so far as it is the work of an expert in particular field of enquiry, and no further. "Amateur" and "expert" not mutually exclusive terms.

Perhaps the most interesting parts of this book are the author's discussion the theory of evolution, his criticism of the modern concentration on mal behaviour as explicative of human behaviour, and his observations arding the infant and child mind. In his effort to show that it is vain to empt to construct a human psychology on the basis of the study of the n-human animal mind he seems to us to do less than justice to the animals. suggests that the animal mind can be wholly explained in terms of rology, and he taunts Dr. McDougall with projecting human mental perience into the life of the "unthinking animal" and with interpreting behaviour of animals illegitimately by attributing to them emotions ich belong to human experience alone. When we see a dog exhibit sterous activity on meeting its owner after an absence, what justification e we, he asks, for saying the dog is "glad"? Or, if a moor-hen chick es in the neighbourhood of an excited puppy, what justification have we saying it is "scared"? Mr. Griffith seems to think we have none; but is it, then, that those who have had most success in dealing with animals e always been those who interpreted their emotions sympathetically in a nan way? In drawing his fundamental distinction between animal and nan instinct he lays great stress on the difference between the instinct iency of a human infant and that of an animal. "We may search," writes, "the psychological textbooks in vain for any explanation of the ious inferiority of the infant in respect of the efficiency of instinct as monly defined." On the contrary, we suggest he will find quite a good lanation if he turns to McDougall's *Outline of Psychology*.

E. R. Micklem.

Foundations of Social Life. By HENRY PRATT FAIRCHILD. Chapman & Hall. 13s. 6d.

Professor Fairchild found that in his courses of lectures on various branches of economics, anthropology, and sociology he always wanted to begin in the same way, since, whatever the title of his course, the ground first needed to be cleared by the establishment of certain fundamental facts common to them all. In this book he has given us these necessary prolegomena, dealing with basic facts about the world and man and his environment, and both the student and the general reader should be indebted to him for a clear and useful work. Some of these "facts" are, indeed, open to question and have no claim to be regarded as established. Much, *e.g.*, of what is said about the behaviour of primitive man and his reaction to his environment is but intelligent (though not invariably convincing) guesswork, and is very far from being scientifically demonstrated. Again, the question of free-will and determinism inevitably comes to the fore, and we do not think the author has answered it satisfactorily even in the light of his own premisses. If we say that the main reflection to which the book moves us is how precarious are the foundations of the science of sociology, that is not to belittle the book itself, which is written in no dogmatic spirit, and which is full of most interesting matter. E. R. MICKLEM.

Thought and the Brain. By HENRI PIÉRON. Kegan Paul. 12s. 6d.

Mr. Ogden has done an important service by translating this book and including it in the International Library which he edits. It is a technical work which no specialist in psychology or the physiology of the brain can afford to ignore, and even the layman in these matters cannot fail to take interest in Professor Piéron's conclusions. These conclusions, at first blush, are encouraging to the materialist, but the distinguished author is not prepared to give him (or, indeed, any other kind of philosopher) the victory. "There will always be," he says, with scientific indifference, "a sufficient residue of the unknown for scientific facts to be accommodated to the various systems of beliefs; and in any case the mind can always take refuge in a transcendental idealism." E. R. MICKLEM.

Revelation and Inspiration. By BENJAMIN BRECKENRIDGE WARFIELD. Oxford University Press. 15s.

Dr. Warfield, one of the greatest American theologians of the last generation, and best known to English Students for his "Textual Criticism of the New Testament," died in his seventieth year, in 1921, after more than thirty-three years as a Theological Professor at Princeton. His representatives are preparing a series of volumes which bring together numerous articles contributed by him to various publications during his life-time. The first of these volumes is before us and contains a dozen articles on various aspects of Biblical inspiration, written at dates ranging from 1880 to 1915. Needless to say the method involves a good deal of repetition and the reader must not expect a systematic and logically progressive treatment.

The point of view defended is that of plenary inspiration of scripture. It is "the word of God in such a sense that whatever it says, God says." It is not a book "in which one may, by searching, find some word of God, but a book which may be frankly appealed to at any point with the assurance that whatever it may be found to say, that is the word of God." "The Bible is inspired not *in part* but *fully*, in all its elements alike—things discoverable by reason as well as mysteries, matters of history and science as well as of faith and practice, words as well as thoughts." This is declared to be the doctrine of inspiration which was held by the writers of the New Testament,

ıd by Jesus as reported in the Gospels; and this in spite of Jesus's "But I y unto you," and Paul's rejection of the Thorah, not to speak of the liberties hich New Testament writers sometimes take with the text of the (verbally) spired Old Testament. Dr. Warfield does not seem to be able to conceive any other notion of inspiration than that of verbal infallibility, and there- e quotes witnesses in his favour who certainly would have rejected his ew of inspiration; he further assumes that we would have no Bible at all if e had not his Bible. The divine word delivered through men " is the word God, diluted with no human admixture whatever." The intelligence of e prophet is active in the reception of the message, but contributes nothing it. Miracles are primarily credentials of revelation, and some of them are barely " signs " as to serve no other purpose. Paul apparently had read . Luke's Gospel, and quoted from it.

It is strange to an English reader to find a theologian of Dr. Warfield's nence maintaining these out-worn doctrines. Believers in verbal inspira- on, no doubt, will find their faith strengthened by these papers, but more eral thinkers will find nothing to enforce a reconsideration of an abandoned sition. Their withers will be unwrung. E. J. Price.

ıe Story of Jesus and the Beginnings of the Church. By B. W. Bacon. Allen and Unwin. 8s. 6d.

This book is an attempt at a valuation of the Synoptic record for History d for Religion. It consists of eight lectures delivered to American audiences one of the most distinguished Biblical scholars across the Atlantic, and ll be warmly welcomed by readers on this side who have learned to expect om Dr. Bacon an illuminating and original treatment of any subject that he ndles.

Starting with Mark and the " double-tradition " material of Matthew and ıke, as the two primary documents, Dr. Bacon holds that the Second Source was considerably more extensive than Q, which was derived from it, and ntained more narrative material than is usually supposed. He refuses to entify either Q or S with the work of Matthew, or with the " Logia " men- ned by Papias. S is prior to Mark, and was used by Mark, the two gether constituting the witness of Peter. In the main, Mark gives us a true storical outline of Jesus's ministry; the later evangelists, however, were for most part justified in their corrections, and especially in their excision or dification of the Markan " exile " section (6^{45}-8^{26}) which was built up by rk from pragmatic motives. From the Second Source Mark has incorpor- ed certain poetical and symbolical elements in the style of Jewish Midrash, which some primitive evangelist tried to set forth his conception of the ıe significance of the Lord's career. These include the vision of Jesus at s baptism, and the temptation in the wilderness. Poetical symbolism has o transformed an otherwise historical Love-feast at the close of the Galilean nistry into the miracle of the five thousand, while the Transfiguration ion is an edifying Midrash on Peter's confession of the Messiahship at sarea Philippi. S was not apostolic in origin, and was highly poetical in m, but although it may not give us the ipsissima verba of Jesus, its testi- ny is of more value than Mark's, at any rate for a delineation of the real rit of Jesus. Finally, Mark's " little Apocalypse " belongs to A.D.40 and ited by Paul in the Thessalonian letters, ten years later.

Dr. Bacon contends that a historical reconstruction of the Gospel story is t much use without a Gospel *about* Jesus, which will see in the events a lemptive purpose of God for the world. This, he declares, is the achieve- nt of Peter. The combination of the Heavenly Messiah with the Son of vid belongs to the earliest Petrine tradition, and was not invented by Paul.

Jesus did not go to Jerusalem *in order* to be crucified, but in order, at the *risk of death*, to call the nation back to its loyal obedience to God. The tragic failure scattered the disciples in despair. Peter was the first to recover faith through a vision of the risen Lord. It was then that he turned and strengthened his brethren, and thereby became the rock upon which the Church was built. The primacy of Peter's vision is attested by Paul, but has become obscured in the Gospel narratives. Peter's recovered faith led to reflection upon the meaning of the cross which issued in a "Servant" doctrine, which Peter shared with Paul, and which Paul declared to have been one of the things delivered to him by the older disciples. This Servant doctrine is presupposed in Mark though not specially taught.

Dr. Bacon accepts the Apocalyptic element in the teaching of Jesus as, in some degree authentic, but not central. In the mind of Jesus Himself it was subject to refinement in the light of His sense of spiritual values. In any case, His view of the Kingdom as inward and spiritual was strikingly new.

The Book is valuable as a further illustration of the tendency in Synoptic criticism to carry back the sources to an earlier date, and as an endeavour to show that the so-called Pauline Christology has its roots in the teaching of Peter. In essentials, the Christology of Paul shows no departure from those who "were in Christ before him." This is an important contribution to the study of the beginnings of the Church. E. J. PRICE.

Intelligence and Mental Growth. By CLAUDE A. CLAREMONT. Kegan Paul (Psyche Miniature Series). 2s. 6d.

In this study of the factors at work in intelligence Mr. Claremont gives us a very useful addition to an excellent series of volumes, whose small compass is not to be taken as a measure of their importance. Intelligence is described as the more or less direct perception of the necessities involved in interconnection. Its simplest illustration is to be found in awareness of causal relationships regarded as the basis of all logical apprehension. The development of intelligence from perception of simple relationships to perception of those of increasing complexity is traced in masterly fashion. The main distinction between instinct and intelligence is shown to lie in the fact that the former is concerned primarily with means, and the latter with ends. E. J. PRICE.

Notes on St. John and the Apocalypse ; Notes on St. Luke and the Acts. By ALEX. PALLIS. Oxford University Press. 3s. each.

In these two studies Mr. Pallis follows up his notes on St. Mark and St. Matthew and his commentary on the Epistle to the Romans. They consist of linguistic and exegetical comments upon the Greek text in selected passages and phrases. The comments are usually very suggestive, but the treatment of the text is often exceedingly drastic. Mr. Pallis takes it for granted that the Greek is in a shocking state and resorts to a great deal of conjectural emendation. His suggestions are sometimes plausible enough but for the most part fail to carry conviction. He is occasionally too dogmatic as to what these writers could or could not have written, and is inclined to attach exaggerated importance to philology as a key to meanings. Most students will find the references to modern Greek the most helpful part of the notes. On the whole, one wishes that the writer could find time for complete commentaries on these books. E. J. PRICE.

How you may know God. By R. O. P. TAYLOR. Nisbet. 5s.

Mr. Taylor seeks to interpret God to minds that are in touch with God without knowing it—to those whose instinct draws them to God, but who

nd themselves baffled by the intellectual problems involved in religion. Ie seeks to point out to such readers " how God is known, here and now, y men who see no visions and hear no voices from the Unseen," and to show iem " that one reason why they love this earth is because they feel God i it, that the reason why their hearts are warm with love for their fellows is ecause God is felt and known by them, and that the fascination of their oughts about God, and the solemn glamour which hangs about His rship, are due to the impact of His light, which warms and illumines, even rough closed eyelids." The book lies on the border line between devotional d apologetic literature, and is written in language readily intelligible by the ain man. We cordially recommend it to general readers who desire to clear their thoughts about God. Ministers will find some helpful suggestions dealing with the type of mind envisaged by the author.

E. J. PRICE.

rmenia and the Near East. By Dr. FRIDTJOF NANSEN. Allen and Unwin. 15s. net.

An interesting book, not only because it gives so vivid an account the sufferings of the Armenian people, but because of the personality of distinguished author. Dr. Nansen was known once chiefly as a great xplorer, but he has acquired a more enduring fame by his work for refugees nder the League of Nations. He has now, with the help of expert engineers, orked out a scheme for giving the Armenian refugees a home in Russian rmenia on desert land, which, when irrigated, may become a paradise. he book tells of his journey from Constantinople to Batum, Tiflis and Erivan, nd of the survey of the new country. It contains also a short and vivid ccount of the recent effort of the Young Turks to wipe out the whole race. ne million perished, and Dr. Nansen pleads that the nations of Europe ould take a practical interest in this outcast people, who, he thinks, receive ore verbal sympathy than actual help. No one who reads this book can fail be moved by his appeal for justice for this remnant of a great race.

H. B. SHEPHEARD.

emoires of Mary Wollstonecraft. By WILLIAM GODWIN. Constable. 3s. 6d.

This is a reprint of the first edition which created such consternation in its vn day. Its value as literature lies in the fact that it is a work inspired the love of a gifted man for his still more gifted wife. Its value as story consists in its being the fullest source of information concerning a oneer in the cause of women's rights, a movement which has reached a sty consummation in the present generation.

uestions on Faith and Conduct. By JOHN BEVAN. Cassell. 5s.

Mr. Bevan is able to elicit the very questions which are often shyly pressed. His way of answering encourages the enquirer. He cannot be lled winsome in his manner. At times he is most aggressive, but he speaks s truth in love. Ministers should read this book. The questions are real uestions of people with the courage and concern to ask them. They are t questions projected into the mind of an imaginary enquirer. And, best all, Mr. Bevan's desire is to answer the man and not to defend a theory. the reader looks for the substance of a sound theology he will be sappointed. But if he looks for a faith he will feel the pulse of vital ligion reacting with vigour to the emergencies of mind and spirit.

estminster Voices. By JAMES JOHNSTON. Hodder & Stoughton. 12s. 6d.

This is a fascinating book. As a study in the art of speaking it is illumina- g and always interesting. As a study of contemporary personalities it is

a work which compares favourably with any of the character sketches which journalists have produced in recent years. Mr. Johnston makes the speaker reveal the man. The name of orator has rightly been withheld from all but those who can soar to the very highest planes of inspiration. To this class are admitted only Lord Buckmaster, Mr. Lloyd George, Lord Hugh Cecil at rare intervals, and possibly Mr. Rosslyn Mitchell in virtue of the spell which he cast upon the House during the Prayer Book debate. Other great speakers have to be content with being classed as " a master of dialectic " like Lord Balfour, " a fine gentleman in speech " like Lord Grey, " a good story teller " like Mr. Baldwin, " an artist in speech " like Mr. Churchill. It is the book of a shrewd but sympathetic listener.

Religious Thought in the Oxford Movement. By C. C. J. Webb. S.P.C.K. 6s.

The approaching centenary of the Oxford Movement and the controversies within the Church of England to-day add special interest to this book. Professor Webb reiterates with Dr. Briolith that a revived insistence upon the moral consciousness as the root of religion and the test of its reality, is the essential feature of the Tractarian theology. This may be accepted as a matter of history, yet surely it is not the feature which has survived and developed with such strength unto our own day. " Moralism " can hardly be claimed as the basis of the eucharistic doctrine held by those who stand in succession to the Tractarians. What was regarded by them as a feast for the nourishment of a more perfect life, is held by their successors to be an occasion for the adoration of the Body of Our Lord as sacrificed. And one is tempted to prophecy that according as this attitude is cultivated the more healthy moralism of the early movement will decline.

Essays on Education. By Haig Brown. Dent & Sons. 2s. 6d.

These talks and essays have been delivered at various times to Women's Institutes, Mothers' Unions and Fellowships. Their range stretches from Business Training to Fairy Stories. A high spiritual sense of education is maintained throughout.

The Romance of Reality. By Beverly L. Clarke. Macmillan. 10s.

It is the author's opinion that science has painted a picture, which in its grandeur and its delicacy of execution ranks as a masterpiece of art. From this standpoint he reviews many of the recent verdicts of science upon the structure of matter, the evolution of the world, relativity and " the strange conduct of space and time." In the closing chapter he leaves it open to philosophy to say how near we are to the understanding of the world. This is a book of a popular and introductory character which succeeds in its purpose to reveal the beauties and mysteries of modern science.

Scots Theology in the Eighteenth Century. By A. McNair. J. Clarke & Co. 6s.

The title is more comprehensive than the book, which gives one a pang of disappointment on dipping into it. It is really a study of one of the lesser heroes of Scotland's spiritual emancipation. The theological controversy between Dr. McGill and the Rev. J. Robertson is handled with the idea of holding a just balance between the orthodoxy of the day and the anti-Calvinistic movement which was coming to life in Scotland.

The Gospel for Asia. By Kenneth Saunders. S.P.C.K. 10s. 6d.

The S.P.C.K. has done a good service in making this book available in England for students of missions. It is a scholarly piece of work written with the living touch of a man who has made personal contact with the problems

or which he offers a solution. The book aims at being both an apologia and n eirenicon, offering the Fourth Gospel to the Oriental world as an expression f the central Christian truth in terms which will appeal. The Bhagavad-ita and the Lotus Scripture of the great ethnic faiths form a suitable Old estament, it is claimed, upon which Christ may shed His glory, and out of hich may spring a rich harvest of Christian truth. It is important that issionary policy should be reviewed upon some such presupposition as this, r we are confronted to-day with a movement to reconvert our young hristians to their old faith, offered to them under a more Christian guise. will need all the guidance and wisdom that we can command if this evelopment is to be handled faithfully. Dr. Saunders has made a valuable ntribution of a sort we cannot afford to neglect.

N. A. TURNER-SMITH.

rt and the Reformation. By G. G. COULTON, M.A., D.Litt. Blackwell. 25s.

The theme of this book is summed up in one of its concluding sentences. I am steeled," says the author, "against the attempt to put a sectarian ng-fence round Gothic art, with a sectarian turnstile for admittance," and e might well have echoed Alan Breck's words after the siege of the round-ouse, "Am I no a bonny fighter?" For this books stands with *Five enturies of Religion* not only as a monument of vast learning and research, ut also as an earnest piece of polemic. Perhaps this was unavoidable; ntiquarian idealists posing as historians provoke a "necessary corrective" ke this. Yet correctives are not very satisfying in themselves; we tire of edicine, however necessary, when it becomes a permanent element in diet; nd though Dr. Coulton guards the Protestant round-house with vigour and ccess against Montalembert, Gasquet and Fr. Bede Jarrett, even stooping to emolish Cram's *Gothic Quest*, the really big problem remains. Whether we ke it or not, in something glorious and aweing at Amiens and Chartres we ave the legacy of another age, not the wealth of our own.

But Dr. Coulton's encyclopædic knowledge is here used to good purpose; e gives the final blow to oft-repeated falsehoods, and shatters them; he nows all the evidence and sifts it. Thus he shows what little real evidence xists for the popular statement that the monks themselves built Europe's white robe of churches," and how much sentimental nonsense has been lked about the universal and abiding religious zeal that went to the building cathedrals. Masons, no more religious in that age of building than their ccessors in this age of machinery, worked indifferently for baron or bishop, bbot or king; indeed the king's press-gangs often compelled their services. ne artistic liberty and religious idealism which are fondly attributed to the ediæval mason are largely mythical; evidence of routine and shop work bounds and "the highest originality tended to be discouraged by the gild-stem."

The real issue is: Did Protestantism destroy Gothic art? With a wealth detail, much of it provided by Catholics themselves, Dr. Coulton fills out uskin's famous answer to that flimsy contention. Gothic art withered verywhere, and nowhere more hopelessly than in the very countries that ere untouched by Protestantism—Spain, Italy and Austria; and if (with uysmans) nothing but the Roman faith could have created Gothic, why did atholic as well as Protestant come to despise it; why, as every tourist knows, the nearer to Rome the farther from Gothic," and why, as even Monta-mbert regretfully admits, was the devastation of Gothic buildings *less* mplete and irreparable in Protestant England than in Catholic Europe? The whole mistake lies in imagining a close nexus between special forms of

art and special religious denominations," and if we grant the historic and æsthetic probability that Italy never understood Gothic because it was the product of the Northern soul, the creation of its *Sehnsucht* amid the mystery of primæval forests, still the problem remains: Why did Gothic everywhere decay? Otto finds in the spire at Ulm a numinous quality which appeals to all religious souls; neither Catholic nor Protestant can cast his net over it; like the Mass in B minor, it soars high above sectarian animosities. But why has the power to build like it gone from us in these days? Nobody knows; not even Dr. Coulton! J. S. WHALE.

SHORTER NOTICES AND DESCRIPTIVE LIST.

(*Books marked * are recommended for ministerial reading.*)

Ten years ago Canon Raven wrote a very striking book *What think ye of Christ?* He felt it impossible to revise it when requested to do so, but instead has written *The Quest of Religion* (S.C.M., 4s. and 2s. 6d.), which is of value not merely as a contribution to religious thinking, but as an expression of a tolerant and catholic temper which we trust is gaining ground in Anglicanism. Canon Raven says:

> "For if it once be granted that the Church consists of those in whom is the Spirit, then the idea that its criteria can be fixed by outward signs, by pedigree or mode of organization, by forms of doctrine or liturgy, becomes absurd. If God comes to me in a Quaker meeting house or a Baptist tabernacle, as He has in fact come, this means that through the outward signs or sacraments employed by those bodies God's inward life is bestowed. To talk about covenanted and uncovenanted mercies is to treat the Eternal as if he were a pettifogging attorney: to deny the "Churchmanship" of the Society of Friends is to maintain that something else besides the Spirit of God and fellowship in Him constitutes membership in the body: to maintain that a sacrament duly celebrated by a validly ordained priest must necessarily convey grace is to accept belief in magic."

O si sic omnes!

The Rev. C. A. Skinner's *Concerning the Bible* (Sampson Low, 5s.) has for its sub-title "A brief sketch of its Origin, Contents and Inspiration." It is an extremely useful work, especially when it is remembered that its first three parts: "Where did the Bible come from?" "How did the Books come to be written?" and "How did the Books come to be collected and selected? Why?" can be obtained in a special volume (3s. 6d.). Mr. Skinner's book covers much the same ground as Dr. Peake's *The Bible: Its Origin, Significance and Abiding Worth*, but it is slighter. We wish all young Christians would read it. Mr. Skinner's style is rather slapdash, and his historical sections need watching; we wonder whether *Richard* Purvey (p. 68) is his mistake or Dr. Paterson Smyth's.

To see and hear Dr. Wilfred Monod preach is a benediction: he uses not merely his voice, but all the powers of body, mind and spirit. The same intensity and abandon are to be found in *The Road to God* (Black, 6s.) which Mrs. R. C. Gillie has translated. The book, written for catechumens, is a comprehensive survey of the Christian view of life: it begins with man and the universe and leads through Christ to God. It is full of apt quotations, and is commended by Dr. Söderblom and Dr. Garvie.

In *Church and State* (Cambridge Press, 7s. 6d.), Dr. A. F. Scott Pearson, the biographer of Thomas Cartwright, makes an incursion into the realms

of political philosophy. The book is an able and interesting examination of the political implications of the tenets of Cartwright, Travers, and other sixteenth century Puritans, and within its limits is extremely valuable. We wish Dr. Pearson had found it possible to take into his purview the position of the Anabaptists, such as is disclosed in the present reviewer's *A Conscientious Objector of 1575*, or of the Separatist who said:

> "Neverthelesse, this is out of doute, that the Quenes highnes hath not authoritie to compell anie man to beleeve any thing contrary to Gods word, nether may the subject geve her grace the obedience; in case he do his soule is lost for ever without repentaunce. Our bodyes, goodes, and lives be at her commaundement, and she shall have them as of true subjects. But the soule of man for religion is bound to none but unto God and his holy word."

Dr. Pearson writes clearly on a difficult theme: his summary of the vestiarian question (p. 70) is admirable. We do not understand, however, what he means by saying that "the sovereignty of Christ can be fully exercised without interfering with the laws of economic and political science."

The Bishop of Manchester seems to thrive on work, and the cares of a diocese do not prevent him from adding book after book to an already long list. *Christianity and the State* (Macmillan, 4s. 6d.) is extremely pertinent, for it is not merely an academic discussion of theories of sovereignty and the like, but it applies such theories to the questions of war, strikes, Church Establishments, and the Prayer Book controversy. On the latter question, Dr. Temple says: "The State is, no doubt, perfectly at liberty to say to a Church what are the conditions on which the relations of Church and State called Establishment may exist or continue; but it exceeds its proper province if it uses the machinery of Establishment to impose or to prohibit any forms of worship." Therefore "the proper course for Parliament to pursue if it disapproves the Prayer Book Measure is not to reject the Measure, but to pass the Measure and then disestablish the Church." Here we are largely in agreement. We cannot accept the contentions of those who say Parliament has the right to prevent a Church from worshipping as it desires (much as we disagree with some of the things desired): we believe that Parliament should say to the Church: "These proposals are inconsistent with the basis of the Establishment; if you insist on them you are *ipso facto* disestablished." There is a quite intrusive appendix replying to Canon Raven's *The Creator Spirit*.

Helen Keller's marvellous achievements have won for her the goodwill of all who know her story. In *My Religion* (Hodder, 6s.) she tells of how her awakening to the wonders of nature was followed by an awakening to the wonders of the spirit. Her religion is that of Swedenborg, and she expounds the Swedenborgian system and explains how through it she learns the secrets of the spiritual world and has visions of the unseen.

We are not competent to criticise the theory that Mr. A. Hadrian Allcroft propounds in Volume I. of *The Circle and the Cross* (Macmillan, 12s. 6d.), the chapters of which have already appeared in the *Archæological Journal*. Mr. Allcroft's sub-title "A Study in Continuity" suggests his thesis, that the origin of the word *church* is to be found in the circle, and that the circle, in its various expressions as the barrow, circus, and moot, has been the abiding element. In the rings and moot circles Mr. Allcroft finds the form of assembly which was taken over from pagan times.

The Growth of the Kingdom (Heffer, 4s. 6d. and 3s. 6d.) consists of lessons on the history of the Church given to Anglican Sunday School children of

from 12 to 15 years. It has been prepared for the use of teachers by the Rev. T. G. Platten.

Mr. G. Willoughby Meade writes for the general reader, but students of folk-lore, anthropology, and comparative religion will be wise not to overlook *Chinese Ghouls and Goblins* (Constable, 24s.). After explaining the Chinese idea of the soul, and the belief in the activity of good and bad spirits, Mr. Meade tells all manner of ghost, vampire, were-wolf, and similar stories. He also gives an account of the Chinese sceptic, Wang Ch'ung (A.D. 27-97), and of spiritualism in China. An unusual and interesting book.

Ministers will be well advised to read R.E.X.'s *Morals for Ministers* (Allen and Unwin, 2s. 6d.), though much of it will irritate them, and they will feel the book's value would have been increased had the writer had the courage to affix his name. Anything that serves to make ministers examine their motives is to the good, though Bishop Riddings's *Litany of Remembrance* is a thousand times more searching than a book like this. Much of R.E.X.'s counsel and warning is extremely sound, but he seems to have been unfortunate in the ministers he has met. There is one exception to this, for he says "I have known only one minister whom I had good reason to call lazy." We wish we could say the same!

A few years ago in the *Bulletin of the John Rylands* Library, Dr. Powicke told the love story of Richard Baxter. That story the Rev. J. T. Wilkinson has now made the basis of a volume, *Richard Baxter and Margaret Charlton* (Allen and Unwin, 7s. 6d.). The book is based on Baxter's *Breviate of the Life of Margaret Charlton*, which was written after his wife's death in 1681, and there are useful appendices. Margaret was an attractive character and is an excellent example of the best type of Puritan womanhood.

With Sir James Barrie as subject no book could fail to be interesting, and we have enjoyed reading Mr. Thomas Moult's *Barrie* (Cape, 5s.) though it does little more than describe Barrie's evolution from the Kirriemuir youth to the world-famed novelist and dramatist. A chapter on "Barrie the Man" would have been welcome, though perhaps it was not to be expected in a volume labelled "a critical estimate."

The five plays in Mr. Laurence Housman's *Ways and Means* have now been published separately as Village Drama Society Plays (Deane). They are: *The Prize Pigeon*, *The Snow Man*, and *A Likely Story* (1s. each) and *The Called and The Chosen* and *A Mint o' Money* (9d. each.)

President C. F. Thwing has written many books on American education: now in *Guides, Philosophers and Friends* (Macmillan, $3.50) he has given us twenty-two "*Studies of College Men.*" His subjects are great nineteenth century figures, all of whom, with the exception of the veteran Prof. G. H. Palmer, of Harvard, have "passed on." All are Americans but Bryce and Morley, and many of them are College Presidents, of whom Dr. Thwing says: "To listen is not a quality with which college presidents, as a class, are gifted." Far too little is known in England about the leaders of public opinion in America during the last hundred years, and Dr. Thwing's volume is welcome as bringing them before us. There are mistakes on pp. 200 and 257.

Mr. R. Brimley Johnson's selection of *The Letters of Richard Steele* (Bodley Head, 6s.) has given us some pleasant moments. We have a dozen epistles dedicatory, and some miscellaneous letters, but the greater part of the volume is taken up by the letters to Prue—from the time she was Mary Scurlock to her death as Lady Steele. There is the ideal love letter:

"Madam, It is the hardest thing in the world to be in love, and yet attend businesse. As for me, all who speake to me find me out, and I must lock myself up, or other people will do it for me.

A gentleman asked me this morning, 'What news from Lisbon?' and I answered, 'She's exquisitely handsome.' Another desir'd to know 'when I had been last at Hampton-court?' I reply'd, ''Twill be on Tuesday come se'nnight.' Pr'ythee allow me at least to kiss your hand before that day, that my mind may be in some composure. Oh love!

A thousand torments dwell about thee,
Yet who would live, to live without thee?

Methinks I could write a volume to you; but all the language on earth would fail in saying how much, and with what disinterested passion, I am ever yours."

Are we mistaken in thinking that some Free Churchman in discussing the Prayer Book would benefit by acting on the motto of Steele's speech in the House of Commons in 1717:

"let us not pursue Roman-catholicks with the spirit of Roman-catholicks, but act towards them with the temper of our own religion."

Anyone looking for a delightful book with which to settle down in an easy chair after dinner should try Mr. Charles Pendrill's *Wanderings in Medieval London* (Allen and Unwin, 10s. 6d.). Mr. Pendrill saunters through the city, chatting about the associations of many centuries. There are excellent illustrations.

Homer Lane and the Little Commonwealth (Allen and Unwin, 7s. 6d.) is an account of an experiment in educational self-government by Miss C. T. Bazeley, who took an active part in it. The Little Commonwealth was a family community of about fifty people: the children and adolescents there had been sent by magistrates or by parents who found them unmanageable. Mr. Homer Lane, who was in charge, believed in drawing the best out of his unpromising material by letting them use their powers in service and self-government. After several years' work the Commonwealth collapsed on serious charges being brought against Mr. Lane. The committee unanimously supported him, but the Home Office refused to continue the certificate of the Commonwealth if Mr. Lane remained as superintendent. Miss Bazeley writes as a firm believer both in Mr. Lane and in the experiment, and all workers among juvenile delinquents should read her book. Lane himself died in 1925 after his name had been prominently before the public.

We can well believe that *The Revolt of Youth* (Brentano's, 10s. 6d.) in which Judge B. B. Lindsey, of the Denver Juvenile Court, has had the assistance of Mr. Wainwright Evans, caused considerable sensation in the United States. With Judge Lindsey's methods of dealing with youthful delinquents most social workers in this country would agree, but in this book—in the Judge's outlook generally—these methods have been obscured by his emphasis on the problems of sex and marriage. Judge Lindsey, who quotes many of the cases that have come under his notice, believes that the majority of adolescents have had "sex experience" of some kind, and that the taboo on sex, the failure of parents to instruct and help their children, and the blindness and obstinacy of teachers and preachers, are largely responsible. He holds that the continuance of marriage without love is a greater offence than sexual relations between unmarried lovers, and that "when science has finally perfected adequate, certain, and easy

means of contraception," the problem of marriage will be on its way toward solution. That all is not well with the institution of marriage in America Judge Lindsey shows by pointing to cities where the divorces each year are 50 per cent. of the marriages, and he reckons there are 2,000,000 cases of abortion annually. He seems to envisage a social order in which there will be two grades of marriage, in the first of which the parties will be licensed to have children, in the second of which birth control will be compulsory.

Judge Lindsey writes earnestly and with a good deal of the extravagance of the advocate, but what he says cannot be overlooked with impunity in any civilized country. More care, however, should have been taken alike in the statements and their presentation ; on one page we read that young people have confided in the Judge because his Court takes no records and on another he quotes statistics from the *said* records !

Michael Fielding is the pseudonym of a doctor who has written "a manual of birth-control" under the title *Parenthood : Design or Accident ?* (Labour Publishing Co., 2s. 6d. and 1s.) a deliberate attempt to acquaint the masses with the principles and methods of birth-control. Mr. H. G Wells writes a Preface.

There is a niche for Mr. Edward Thompson's *Suttee* (Allen and Unwin 7s. 6d.), for never before has the story of "Suttee" been told as it is in this "historical and philosophical enquiry," which succinctly traces the history of a practice which is now, we hope, a thing of the past.

Mr. H. Wilson Harris's *Arms or Arbitration* (Hogarth Press, 2s. 6d.) is an up-to-date and lucid examination of the subject which almost inevitably resolves itself into an indictment of the British Government for failing to sign the "Optional Clause."

The vigour with which Mr. Leonard Woolf writes is always refreshing, though it often rouses doubts as to his judicial capacity ! *Imperialism and Civilization* (Hogarth Press, 5s.), argues that the great conflicts are not those of race or religion, but of civilizations. Mr. Woolf traces the history of Imperialism in Asia and Africa, discusses its connexion with the colour question, and expresses the view that the Mandates System of the League of Nations, greatly extended and justly administered, provides the solution of the problem.

Wintersmoon (Macmillan, 7s. 6d.) shows all Mr. Hugh Walpole's talents, but it cannot be said to rank with his best novels. *Fortitude* and *Maradick at Forty*, are, we think, distinctly superior to the new work, clever as it is in the delineation of character and the working out of a situation. Mr. Walpole makes us like Janet Grandison from the first page to the last, while we confess to a strong desire to smack her sister Rosalind. Are we wrong in thinking that when he leaves Wildherne and Wintersmoon and comes to a younger generation and a different class of people Mr. Walpole's step is not quite so sure ? But when all has been said *Wintersmoon* is a good story well told : it proved a pleasant companion on a stormy day on the Atlantic.

It has been interesting to compare two recently-published volumes of short stories—*The Short Stories of Thomas Hardy* (Macmillan, 7s. 6d.—1076 pp.) and Mr. Theodore Dreiser's *Chains* (Constable, 7s. 6d.) There is nothing like the difference between the great Victorian and the modern American that might have been expected. Both have great gifts in characterization, and in developing a plot ; in both sex plays a prominent part and both see the reverse side of the medal of life—"Life's Little Ironies" gives the note of both books, perhaps with the "little" omitted.

Dr. Elizabeth Sloan Chesser's *Youth : A Book for Two Generations* (Methuen, 2s. 6d.) is a wise little book full of sound teaching. It is frank

without being flippant, and should be of benefit both to parents and to "young people."

Mr. Anthony M. Ludovici is as vigorous as ever in *The Night-Hoers* (Jenkins, 7s. 6d.) in which he states the case against birth-control. Those who advocate birth-control are said to employ sophistry and "sob-stuff," and Mr. Ludovici is not slow to take advantages of their inconsistencies. His book deserves reading, though it cannot be said to be in any sense final.

Mr. W. J. Rowland's *Social Service* (S.C.M., 1s. 6d.) carries the sub-title "A Survey of Opportunities. With Directory of Social Service Societies." The Council of the Churches for Social Education is to be congratulated on publishing this useful compendium. The Halley Stewart Trust should have appeared in the Directory.

God in the Commonplace (S.C.M., 2s. 6d.) is a book of prayers by Mr. J. S. Boyland in the manner of prayers in *The Fourfold Sacrament* and *The Sacrament of Common Life*.

EDITOR.

Mr. F. C. Bartlett's *Psychology and the Soldier* (Cambridge Press, 7s. 6d.) is made up of lectures delivered in Cambridge, and it is of the excellence which would be expected of so competent an authority as its writer. He divides it into three parts headed "Choosing and Training the Recruit," "Leadership, Discipline and Morale," and "Mental Disorders of Warfare" respectively. In Part I. there are chapters on intelligence tests, and tests for special abilities, on training, and the study of fatigue, and so on. Here, and indeed throughout the book, there is much matter both interesting and useful to many who are not immediately concerned with military affairs. We suggest, for example, that a minister will find the book moves him to some fruitful reflexions respecting his work, and perhaps to some unemotional (we will not say fruitful) thoughts about his golf.

E. R. MICKLEM.

An Historical Account of the Church Hymnary, by the Rev. T. F. Kinloch, M.A. (Heffer, 3s. 6d.) is an analysis of the collection of hymns in the *Church Hymnary* of the Presbyterian Church; with a brief account of their main sources in different periods of Church history, and a summary of the distinctive qualities of the hymns of each period. But it is really much more than this, and is in fact an admirable discussion in brief of the general field of hymnology. It is very interesting, and is a most accomplished piece of work by a thorough scholar. We have read it with delight from beginning to end. Some of the things Mr. Kinloch says ought to make Congregationalists ask themselves why our Churches, which are in the lineal succession of Dr. Watts, have added during the last century so little that is first rate to the songs of the Church.

The Last Sheaf, by Edward Thomas (Cape, 6s.). These essays are the real thing; full of the beauty of Nature, and of a deep human understanding. The short paper on Christina Rossetti is perfect in its kind. Mr. Thomas Beccombe contributes a brief Foreword, appreciative of the author. Mr. Thomas fell in the War, in April, 1917.

The Senior Science Master at Winchester College, the Rev. Stewart A. McDowall, publishes under the title *Creative Personality and Evolution* (S.P.C.K., 5s.) a number of very scholarly sermons on the relation between an evolutionary view of Nature and Christian theology; the link or bond of consistency being the ultimate fact of creative personality, which has its root expression in the revelation that God is Love. Some of these sermons were preached before the Universities of Oxford and Cambridge, and the one on

" Vision " before the British Association in 1923. The sermons are good hard thinking, done on a background of real learning, and the book is distinctly an addition to the discussion of living questions. Mr. McDowall would perhaps gain in the end if he conceded something to human frailty in the shape of a pointed illustration or two, and a little clearer writing. Leave out the British Association, and the rest of us are only mortal men.

If I had only one sermon to preach, edited by Sir James Marchant (Cassell, 7s. 6d.), contains twenty sermons by outstanding preachers, who were asked to contribute each of them one sermon, choosing as their subject the one thing they would preach about if they had only one sermon to preach. Without giving any of the secrets of the book away (and the sermons are there, for whoever will to read), it is a question if any of us really has the least notion what he would preach about in the circumstances. Toplady, the author of " Rock of Ages," got up from his death-bed to preach a last sermon against Arminianism and John Wesley. You would never have thought that. Times are changed, and there is nothing in this volume like Toplady's last throw. But, at any rate, Sir James Marchant has got together a quite good volume of sermons.

Five Deans, by Sidney Dark (Cape, 7s. 6d.) is a series of papers on Colet, Donne, Swift, Stanley, and Dr. Inge. It is a book with many flashes of Mr. Dark's literary gift. But he has no real sympathy with any of these Deans except Colet, the pre-Reformation dean ; and the papers are not primarily character studies, but Anglo-Catholic broadsheets ; aimed first at his own Church (no other Church in the world, he says, would have stood Swift), and then at Protestantism in general. The Mad Hatter, after the tea-party, tried to put the Dormouse in the teapot ; and something like that is what Mr. Dark wants to do with Protestantism. It makes the book very entertaining. It is ridiculous, says Mr. Dark in the paper on Colet, to claim that the Reformation gave back the Bible to the people : and again in the same essay, " The suggestion that the Reformation began in England with the sex vagaries of a lecherous king . . . is entirely in accordance with the facts." This, of course, is the best Old Bailey style of the *Church Times*. But Mr. Dark is not always like that. The paper on Stanley is a depreciation of him, in the manner of Mr. Lytton Strachey's " Eminent Victorians " ; and Dean Inge appears as the prolongation into the twentieth century of the evil shadow of Liberal Protestantism. It is all very readable, and nearly always good-tempered ; the buttons are never really off the foils, and I am quite sure Mr. Dark does not want to kill anybody.

The Pilgrimage of Henry James, by Van Wyck Brooks (Jonathan Cape, 7s. 6d.) is a really " intriguing " book. How much of it is actually an account of Henry James, and how much the creation of the author's imagination and literary skill is open to question ; but it is absorbingly interesting from first to last, and it is an almost Jamesian study of Henry James himself. We are shown Henry James as the man who ought to have stayed in his own Boston, or wherever it was, and not have spent his life " doing " Europe ; with the daft notion in his head that all the good things were in Paris and London, and all the dull unimaginative things in his own stupid America. If Mr. Brooks is right, then Henry James should have learnt wisdom from the Shunamite woman, who dwelt among her own people. But a good deal of the trouble with Henry James seems to have been less complex than this. He never got his eye off himself ; and he could not break away from the habit of taking his own temperature. The idea of Henry James as a pilgrim at all strikes one as rather comic ; and, at any rate, he was not a pale one, " with Paul's sad girdle bound."

Professor Edwin Lewis, of the Drew Theological Seminary, in his *Manual of Christian Beliefs* (T. & T. Clark, 5s.) provides an outline study of Christian theology in its modern setting. It is a bit of extremely able précis writing, clear, pointed, and easy to read. The book will be very helpful to those who have no specialized training, but who wish really to study the vital matters of Christian belief in the light of to-day. An Appendix contains a useful list of the right books for further reading. There is also an adequate index.

Miss Anne Ashley's *Ye Are All One* (Hodder & Stoughton, 3s. 6d.) is a short study in Christian mysticism, from a moderate High Anglican view, and with the stress upon the social implications of Christian belief, especially as typified in the Eucharist. The book is restrained, and has a deep spiritual culture in it, and a note which awakened in us memories of some of Dora Greenwell's work.

The Life Eternal: Here and Now, by Alexander Nairne, D.D. (Longmans, 3s. 6d.). Dr. Nairne's object primarily in this book is to comfort those who mourn. His book will certainly do this, and much else besides. It is a brilliant piece of expository work; and as an interpretation in brief of the "Johannine" writings, especially on the point of "Life Eternal," it is unusually helpful and finely conceived. Dr. Nairne believes that St. John gives us a view of death which enables us to pass out of death into life, here and now, if we love the brethren; eternal life being to know God and Jesus Christ. This is the perfected and final teaching to which the New Testament attains. This is a book with many beauties both of thought and phrase. A scholarly book, written for plain folk, without writing down to us.

The Bishop of Edinburgh (Dr. G. H. S. Walpole) believes that there is widespread ignorance to-day of the Living Christ, and of the work of the Holy Spirit. In his *The Great Reality* (Longman, 6s. 6d.) he writes with considerable insight on these themes, writing, as he says, for plain men. The book is diffuse and lacks a clean edge; but it will be helpful to a great many, and especially to those who share the Bishop's own ecclesiastical views.

What Can a Man Believe? (Constable, 3s. 6d.). Mr. Bruce Barton's book is clever and very readable, but it gives only a very slight answer to his main question. He seems to think the methods of Henry Ford and Standard Oil would wake things up in the Church. There is much one likes about the book; its sincerity, and its outspoken way with things. And there is a very generous tribute at pp.122-3 to Christian ministers.

The Man of Nazareth, by P. I. Painter, B.A. (S.C.M., 5s.). This fresh and awakening study of the personality of Christ in the Gospels deals with the question, What is Christ's own original impress of Himself upon us? There is no critical discussion of sources or text, but an interpretation based on the Gospels as we have them. It is a good book for the study circle, and will be useful to many others who are bent on consecutive work. The textual references would do better as footnotes, and would not then impede a well-written narrative.

The Triumphant Machine (Hogarth Press, 5s.) is a series of papers reprinted from the Magazines. It deals with the effect of machinery on the life of the working classes. Mr. R. M. Fox, the author, has been through the slough, and much that he says will have universal sympathy. His view of the whole subject is perhaps too much the specialist's view, and hardly allows for there being anything else in the world but machines. It might come to that. Anyhow, Mr. Fox writes about an essential problem, and his book is highly worth reading.

The Transforming Friendship, by Leslie D. Leatherhead (Epworth Press, 3s. 6d.). Mr. Leatherhead, a Wesleyan minister, writes helpfully and with a depth of feeling, of the friendship we may all have with Christ. There is a fund of practical illustration in the book, and also a contact with literature, which will be suggestive to the reader.

Another book from the Epworth Press, *The Redemption of Human Life*, by George H. Robson (3s. 6d.) has a grip on the hard facts of the world, and treats the common problems of our humanity with a saving faith and common sense. The book is characterized by an intense expectation of good, if the Church will but pursue the spiritual values.

The Rev. Nelson Bitton's *Griffith John* (N.S.S.U., 2s.) is an enthusiastic appreciation of a great missionary to China, whose work is far too little known. Mr. Bitton's intimate knowledge of China gives additional value to an admirable monograph.

The Work of Rain and Rivers, by Prof. T. G. Bonney (Camb. Univ. Press, 2s. 6d.) has just been re-issued. It is a reliable and interesting account of the work of these natural forces in the sculpturing of the face of the earth. Without being too advanced for an ordinary reader, it is careful scientific work all through.

Moses and Jesus, by G. R. Holt Shafto and A. Gordon James (Epworth Press, 3s. 6d.) is a study of the Decalogue in its relation to Sociology, viewed as the science of a developing society. Each chapter is furnished with questions and suggestions for further study. Social study circles should find this a useful book.

In Benn's sixpenny series we have received "Architecture," "Introduction to Physical Science" and "The Origins of Civilization": all of them a wonderful sixpennyworth of first rate work.

A. T. S. JAMES.

Professor H. N. Russell's *Fate and Freedom* (Yale University Press, $1.50) is another extremely interesting example of the new interpretation which modern scientists are themselves giving to the facts discovered by current research. The author discusses, in the light of recent astronomy and physics, the three great realities of Kant's philosophy—Immortality, Freedom and God; and it is highly significant that his conclusions, resting as they do on a strictly scientific basis, are fully concordant with Christian belief. In this respect the contrast with the agnostic standpoint of last century is patent, and all the more so because Professor Russell is an expert in his own sphere. His arguments are throughout lucid and concise, and presented with as little technicality as is consistent with accuracy. Especially valuable is his emphasis on Personality:—"starting with a strictly mechanistic view of nature, I am led to the conception of a Power behind nature which contains characteristics expressible on the level of consciousness and personality" (p. 71).

The conclusions of the author of *Theistic Monism* (Macmillan, 12s. 6d.) are in marked contrast with this position. Mr. Joseph Evans resigned his ministerial charge in Australia because of his dissatisfaction with the accepted doctrine of the nature of God. The present volume forms his *Apologia*; it is a carefully and clearly written statement of his own views, marked throughout by independence and originality. But it requires a fairly close acquaintance with current psychology and theories of knowledge; and Mr. Evans maintains that the new concepts of the nature of matter and energy demand that all mental processes shall be regarded as a subdivision of the universal stream of physical energy. Thus the dualism between

atter and mind completely disappears; the mind becomes identified with e living brain, and, by pursuing the same line of argument, God is identical ith the universe of spiritual energy. It follows, further, that although man undeniably free, he is not immortal; religion therefore can be concerned ly with his earthly existence. It is undeniable, I believe, that the principle continuity on which the author insists is of fundamental importance; but has failed to do justice to the independence and self-distinction which are e inherent attributes of the highest types of personality.

Professor Santayana's *The Realm of Essence* (Constable, 12s.) carries still rther the position already attained in his *Scepticism and Animal Faith*. will appeal powerfully to all readers who have been impressed by either the arm of his style or the weight of his arguments. In spite of these attractive alities, however, the present volume is somewhat technical, and demands a irly wide acquaintance with philosophic speculation. But the author joys the rare power of investing even technicalities with a grace of his own; d his latest work begins his survey of all "The Realms of Being," which mprise, in addition to "Essence" itself," the spheres of "Matter," Spirit" and "Truth." His positive conclusions are unlikely to meet with y general acceptance; but this will detract in no degree from the intellectual imulus which his writings always afford. J. E. TURNER.

Mr. V. Donald Siddons's *The Religious Basis of Citizenship* (Sharp, . 6d. and 1s. 6d.) is a little handbook, which is very clearly and ably done, d would form a most useful thread for Bible Class work, or a series of ldresses. The title does not quite indicate the scope of the book, which als rather with the formal Biblical justification for righteous social tion than with its religious quality and motive. Thus its first chapter ows how the *O.T.* is concerned for a social ideal, whilst the third ows the widening scope of this ideal in the *N.T.* An intermediate apter deals very adequately with the question whether the Kingdom God is to come on earth, a theme to which the last chapter returns, der the heading "The City of God and its Builders," whilst in ne pages a really useful introduction to the subject of Christianity d political theory is made. Throughout the book the relation between e temporal and the eternal is well worked out. The book invites com-rison with Mr. Gilbert Clive Binyon's *The Social Ideal of the Bible*, which a shorter number of pages covers the same Biblical ground with a good deal ore detailed study of the particular content of the social ideal of Old and ew Testaments, but without the same historical matter.

In *Civilisation Remade by Christ* (Allen & Unwin, 7s. 6d.) the Rev. F. A. M. encer, the author of *The Ethics of the Gospel*, has attempted the application the moral teaching of our Lord to a number of social questions. The plications are made with good judgment, and with evident knowledge of ost of the problems concerned, but there is no such root and branch dealing th the fundamental problems of advance toward a Christian social order the title might lead us to hope for. The chief value of the book is its izure at once of the salient qualities of the Christian morality and the nificant differences between the situations to which Jesus applied His aching and those which confront us to-day. The opening chapter on the plicability of the Gospel is specially well done. One might have pposed it impossible in one book to apply the Christian principles usefully to ch a variety of problems as Peace and War, Government and Politics, the eatment of Crime, Stewardship of Wealth, Marriage, the Family, Eugenics, mention no others. The method certainly works well in most cases, and rticularly well in the case of the Stewardship of Wealth and the Problem

of Fraternity. The reader is not left with vague generalizations but is brough up against large questions specifically. The book is specially to be com mended to those who have read nothing with this range of subject before or to those who have time to read pretty widely for fresh view points, but i hardly provides the master keys for the whole subject.

Dr. John Dewey's *The Public and its Problems* (Allen & Unwin, 7s. 6d. seems at first to be a medicine for people who have contracted the disease o too abstract thinking about the nature of the State and the problems o democracy. The opening pages are tiresome for anybody not suffering from the disease, but interest is quickly awakened when the author comes t describe political activity pragmatically as the art of checking private trans actions of every kind where the public interest requires it for any reason The democratic State as we know it has arisen from the need of the genera public to escape from the clutch of traditional institutions which were hampering the fulfilment of its desire for economic progress and greate individual freedom. Liberated from these old checks, life in our industria countries has developed in such a way that it is now the economic institution which were made possible by the political developments of the last few centuries, that are the chief foes of individual liberty and individual happi ness. We have created a machine that no one knows how to control and only a few able business men know how to turn a little to their own pecuniary advantage. The pathetic inability of the public to form any idea of the issues at stake in modern political life is traced especially in a chapter devoted to "The Eclipse of the Public" in America. The mere machinery o democracy, the machinery of majority votes and ballot elections, can do nothing to cure our ills unless we can secure the increase of accurate up-to-date knowledge of the working of our present industrial system, then the widespread publication and even popularization of the results of such knowledge (at present impossible through a press controlled in the narrow interests of big business), and thirdly, the establishment of habits of face to face interchange of thought on great subjects within local communities whose members know each other. MALCOLM SPENCER.

NEW EDITIONS AND REPRINTS.

H. FIELDING HALL: *The Soul of a People.* Macmillan (Caravan Library.) 3s. 6d

ALSO RECEIVED.

HUGH WALPOLE: *My Religious Experience;* G. A. STUDDERT-KENNEDY *Environment;* C. E. RAVEN: *Truth and Tradition;* W. F. LOFTHOUSE *A Hebrew View of Evil;* SYBIL THORNDIKE: *Religion and the Stage;* L. W GRENSTED: *The Making of Character.* (Benn's "Affirmations" series, 1s. each.)

C. C. MARTINDALE: *The Kingdom and the World.* (Sheed & Ward, 2s. 6d.).

R. W. HARDING: *John Bunyan: His Life and Times.* (Sharp, 2s. 6d.).

RENDEL HARRIS: *The Piety of the Heavenly Twins.* (Heffer, 1s.); *Egypt and the Atlantic Seaboard.* (Heffer, 2s.).

PERIODICAL PUBLICATIONS.

The Hibbert (April). Sir George Douglas has an interesting article on "Thomas Hardy: Some Recollections and Reflections." Three studies of Mysticism are contributed by Mr. Edmond Holmes, "The Mystic as Explorer"; Dr. Oman "Mysticism and its Expositors"; and Miss Violet Kemp, "Mystic Utterance in Certain English Poets." To the adoption of Christianity by the State, Mr. C. E. Lart in an illuminating article traces modern "Paganism in the

hurches " and their consequent loss of popular appeal, while the Editor's ssay on the " Lost Leadership of the Churches " should be read by all interested n the task of Christian education. Surgeon Rear-Admiral C. M. Beadwell has ritten of some interesting experiments in surgery—the grafting of eyes in place f ears, under the title, " The New Eye-Ear." Prof. G. Dawes Hicks surveys hilosophical literature and the Reviews as usual are good.

The London Quarterly (April). Mr. Bardsley Brash has turned from Jane usten to a short study of Hardy. Mr. Leslie Weatherhead writes on " Shelley's ell Complex " and Mr. Arthur Bateman on Rosetti and the pre-Raphaelites. he Editor has an interesting article on the Greville Memoirs, while Mr. Leslie urn has written an illuminating and suggestive essay on " The Catholic hurch of England."

Church Quarterly Review (April). The Dean of Canterbury in his usual lucid ay writes informingly of the Malines Conversations—their history and their nport. Dr. Relton discusses " The Incarnation and Its Extension in Church and acraments " in the light of the present controversy over the Sacraments in the hurch of England, and writes pertinently of the dangers towards which the resent cry among Catholics for unrestricted Reservation may lead the Church. r. Oesterly provides an interesting article on " Jewish Marriage in Ancient and odern Times." There are over sixty pages of useful book reviews.

The Holborn (April). Literature and its study figures largely in the present mber. Of course there is an article on Hardy, " The Dynasts," by the Rev. J. C. antripp ; the Ibsen Centenary is celebrated by Prof. Herford ; Mr. Hinchcliffe rites a critique of Anatole France, and John Masefield's Sea Pictures—with enty of excerpts from the poems—are told of by the Rev. A. J. Edmonds. Under e title " Head-Hunting Papuans " the Editorial Secretary of the Bible Society ntributes a long and valuable review of Prof. Landtman's " The Kiwai Papuans British New Guinea." In his notes the Editor pays a tribute to the memory " a very old friend, Dr. H. T. Andrews."

Modern Churchman (April). The Editor's notes discuss the present position Modernism, the Re-revised Prayer Book, Women Ordinands, and the recent cision of the Council of Toc H not to admit Unitarian Ministers as Padres. On ch of these topics Dr. Major has some very relevant things to say. Prof. Percy ardner's " A Protagonist for Spiritual Religion," Dr. Milner's article on the Threat of Disestablishment," in which he deplores the noisy truculence of *he Church Times*, and a layman's view of Religious Authority all go to make up stimulating number.

The Review of the Churches (April). The main interest is the Prayer Book, d three articles are contributed on the present situation. The Dean of nterbury writes moderately and maybe, slightly " officially " ; Mr. Sidney ark gives the point of view of *The Church Times* and Dr. Carnegie Simpson is mperate and wise in his criticisms and judgments. Canon E. S. Woods is busy th a new book of which a chapter is given here entitled " Life and its Setting." r. Zwemer in view of the power and growth of Islam puts in a plea for a United ristendom and Professor Relton reviews at length General Smuts's book " Holism d Evolution." Altogether this is a very good number.

International Review of Missions (April). Contains a study of race relation-ips suggested by the Honolulu Conference of the Institute of Pacific Relations d the International Missionary Council at Jerusalem contributed by Sir ederick Whyte, K.C.S.I. Changes in Missionary Policies and Methods in China e discussed from the viewpoint of the North American, British, German and candinavian Missions by Dr. A. L. Warshius, Mr. F. H. Hawkins, Dr. S. Knak d Mr. Gunnar Brundin. A valuable article by Mr. E. A. Annett deals with the e of the Old Testament in the education of non-Christians.

Princetown Theological Review (January). Dr. Alexander Stewart's article " Jeremiah—the Man and his Message " invites careful study, as does also Dr. lgar Wilson's discussion of " The Second Coming in the Discourse of the Last nings." An interesting article is contributed by Mr. Oswald T. Allison on An American translation of the Old Testament," while Dr. James Boyd's Monarchy in Israel : the Ideal and the Actual " is both useful and informing.

Harvard Theological Review (Jan. and April). The January number has two articles on the Serabît Inscriptions, Dr. Kirsopp Lake and Prof. Robert Blake write on the "Rediscovery of the Inscriptions," while Mgr. Romain F. Butin discusses their decipherment and significance. Some admirable plates and sketches illustrate these articles. Prof. Benjamin Baker in the April number contributes an article on "Some 'Western' Variants in the Text of Acts" and Prof. W. H. P. Hatch writes on "The Apostles in the New Testament and in the Ecclesiastical Tradition of Egypt."

The Yale Review (April). Mr. J. A. Spender has written an exceedingly valuable and interesting article on "The Press and International Affairs." Mr. Willard L. Sperry discusses "Modern Religion and American Citizenship." Professor T. H. Morgan asks, "What is Darwinism?" Mr. John Spargo contributes "The Advance in the American Labor Movement," and Mr. Ford Madox Ford provides us with a good detective story in "The Romantic Detective."

Social Forces (March and June). As usual we have here plenty of tables, statistics and facts dealing with nearly every department of social life. In the March number the section dealing with Public Welfare and Social Work has three most interesting articles, "An Adventure in County Public Care of Children," "Getting at the Boy Himself" and "The Docket," which repay study. "Family Discord and Personality Development" is dealt with in a series of three articles by Professor Ernest Groves, Miss Joanna C. Colcord, and Mr. Harry L. Lurie in the June number.

The Baptist Quarterly (April). Dr. Rushbrooke writes on "The Significance of Toronto," where the Baptist World Congress is meeting this year, and appropriately the Rev. Seymour J. Price reminds Baptists of the "Early Years of the Baptist Union." The Rev. Carey Bonner has an article on "Bunyan as a Lover of Music." We would strongly recommend the extension of "An Experiment in Christian Education" described by Mr. J. B. Middlebrook. It would be good for all our Churches seriously to ask themselves just what they think they are doing and whether they are really doing it.

The Friends' Quarterly Examiner (Fourth Month), opens with a reprint of Professor Eddington's valuable Presidential address to the Friends' Guild of Teachers on the "Purpose of Science." Dr. Erich Jürries has an interesting article on "The German Mind and German Education." Miss Rachel King has written an appreciation of "Sir Paul Vinogradoff, Russian Scholar," and Mr. H. G. Wood discusses "Literature and Religion in John Bunyan."

British Journal of Inebriety (April). Professor Hugh Maclean has an article on "Alcohol and Alcoholism in Relation to Problems of Nutrition and Health," and Dr. Courtney C. Weeks writes on "Alcohol and Nutrition." Dr. J. D. Rolleston discusses "Alcohol in Acute Infectious Diseases."

The Expository Times (March-May). Dr. Selbie has written an admirable appreciation of the work of Dr. Albert Schweitzer. Dr. Rendel Harris writes on the position of "The Shepherd of Hermas in the West." Professor Peake has written three articles on "Commentaries on the Old and New Testaments." The "Literature" section is as usual full of value and interest.

World Dominion (April). Miss Grubb continues her discussion of some of the problems of the "Chinese Indigenous Church Movement." "In Persia—The Old Order Changeth" by Mr. H. A. Lichtwardt, "Courageous Statesmanship in Missions," by Mr. Alexander McLeish, and Mr. Roland Allen's plea in "The Need for Non-Professional Missionaries" are three of the most outstanding articles in a good number.

Africa (April). Some excellent photos illustrate the article on "African Sculpture," by Dr. Echhart von Sydow, "Economic Changes in South African Native Life" are discussed by Mr. I. Schapera, and "The Influence of the Kingdom of Kongo on Central Africa" is the subject of an interesting article by Mr. E. Torday.